Gods free Mercy TO ENGLAND:

Presented as a Pretious, and Powerfull motive to Humiliation:

IN A SERMON

Preached before the Honorable House of Commons, at their late solemne Fast, *Feb.* 23. 1641.

By EDMVND CALAMY *B. D. and Preacher at Aldermanbury London.*

IOEL 2. 12, 13, 14.

Therefore also now saith the Lord, Turne yee even to me with all your heart, and with fasting, and with weeping, and with mourning: And rent your heart, and not your garments, and turne unto the Lord your God: for he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the evill: Who knoweth if hee will returne and repent, and leave a blessing behind him, even a meate-offering, and a drink-offering unto the Lord your God?

LONDON,
Printed for CHRISTOPHER MEREDITH, at the Crane in S. PAVLS Church-yard, 1642.

TO THE HONORABLE HOVSE OF COMMONS

Assembled in Parliament.

AMong all the *mercies* which God hath vouchsafed to bestow upõ this Kingdome by your help, the procuring of a *Monethly Fast*, from his *Royall Majesty* (during the warres of Ireland, and the unsetled condition of England) is not the *least*. For by this meanes the Churches of England are set in a *monethly posture of warre* to fight with *prayers and teares* (which are the Churches weapons) against all the enemies of our peace and prosperity: And may very fitly resemble the *Tree of life*, mentioned Revel. 22. 2. *which yeelded her fruit every Moneth, and the leaves of the tree were for the healing of the Nations*. I doubt not but through Gods blessing, this *Monethly Fast* will prove an England-and-Ireland-healing Fast, if it bee celebrated as it ought to bee, with weeping, mourning, and brokennesse of heart for sin, and from sin. Great is the *efficacie*, and *omnipotency* of prayer and fasting: So great, as

Vincit invincibilẽ, ligat omnipotentem.

as that it would require rather a large volume then a short Epistle, to expresse it. And therefore I purposely wave it, as a theame in which a child cannot want eloquence, & in which I should sooner know where to begin, then where to make an end. As the Iewes had their *Monethly Feasts*, which they called their *New Moones*, in which the *Word was preached, their shops shut up, & speciall sacrifices offered up to God*: And as they had their *Feast of Trumpets*, in which they blowed their trumpets all day long (especially in their first New Moone) from Sunrising, till night: So, Blessed bee God, we now enjoy *our Christian New Moones*, and *Euangelicall Feast of Trumpets*. Wee have not onely our Monethly *Sacrament Feast* to refresh our soules withall in most of our congregations, (which would bee as the *hidden Manna, Revel.* 2. 17. an unspeakable consolation to the Religious party, if you would bee pleased (most noble Senators) to appoint by your authority *some spirituall railes* (as you have taken away other *kind of railes*) to keepe away all dogs and swine from polluting that holy Ordinance) but wee have also our *New Moone Fasts*, in which the *Word* is preached, *trading* ceaseth, and *Sacrifices of prayer, praises, and almes*, are tendred up to *God* in the name of *Iesus Christ*. Wee have our *Feast of Trumpets*, in which our Godly Ministers throughout the whole Kingdome lift up their voices as a Trumpet, and all the whole day, are either *the mouth of the people to God*, or *Gods mouth to the people*, shewing unto England their sinnes, and to the people of this Land their transgressions, and calling them to humiliation, and reformation. From hence it comes to passe, That (if *Englands just feares*, and *Irelands miseries* should so long continue by reason of our sins) we are likely to be *blessed* by the providence of God,

2 Kings 4. 23. Amos 8. 9. Numb. 29. Godwins Heb. Antiquity. Esay 58. 1.

God, bringing good out of evill, with *twelve Nationall, ſolemne, publike Faſts every yeare*, which (if rightly kept) will bee as the *twelve Gates* of the *New Ieruſalem* ſpoken of, Revel. 21. Every *faſt* will bee as a *Gate* to let us in, into a *part* of the *New Ieruſalem* of *mercy*, and happineſſe promiſed to the people of *God*, here upon earth. And there is one thing more, which addes much to this new Monthly mercy, and that is, That notwithſtanding your moſt weighty and important affaires, you are pleaſed to keepe this Faſt, your ſelves in your owne Perſons, after a moſt ſolemne and religious manner every Month. Which pious example no doubt will be a notable *incouragement* to all the Kingdome to follow ſo good a Preſident, and a mighty provocation to the religious and ſolemne obſervance of it. It is ſaid expreſſely of the *King* of *Niniveh* (though a Heathen) *that he came from his throne, laid his robes from him*, and that his Nobles and people *from the greateſt of them to the leaſt put on ſackcloth*. And, as *Chryſoſtome* well obſerveth, Their *ſackcloth* prevailed more with God, then all their *purple robes*: *Quod non poterat Diadema, id ſaccus obtinuit*. Such a famous *example* doe you hold forth who are the chiefeſt of our Tribes; to which I doubt not but the loweſt of our people (unleſſe they will bee worſe then Heathens) will cheerfully conforme.

This inſuing *Sermon* was preached at your laſt *Monthly Faſt*, and it is now by your *command* expoſed to publike view. There is nothing in it, that makes it worthy the printing, but onely your *kind acceptance* of it; which is as a *Royall ſtampe* upon ſome *inferiour mettall* to make it *currant*. It is the property as of *God* in *heaven*, ſo alſo of all *earthly gods* who are truly noble, not only to give great gifts worthy of the givers, but

but also to accept of poore and small gifts, though unworthy to be given, when given with a thankfull heart, as of a * *handfull of water*, a *cup of cold water*, a *poore widowes mite*, a *little goates haire*, and semblably of this *following discourse*, which now becomes publike under your Patronage. The Lord grant it may accomplish that for which it was preached! That *Englands mercies* may bee a Motive, and a meanes of *Englands humiliation* and *reformation*. And that by confessing our sinnes with a *happy confusion of face* (as the Text requires) wee may prevent *that unhappy confusion* which is otherwise likely to come upon us. The same *Almighty God* multiply all his gifts and graces upon you, bee a *Sunne* and a *shield* unto you, appearing alwaies in the *Mount of straits*, causing all *Mountaines to become a Plaine before you*, and inabling you to consummate all those good things which you have begun to doe for this Church and State.

* So *Artaxerxes*.

So prayeth your much obliged spirituall servant

EDMVND CALAMY.

Die Veneris 25. *Febr.* 1641.

IT is this day ordered by the House of Commons, That no man shall print the Sermons preached at the last Fast day before the House of Commons by M. CALAMY *and* M. MARSHALL, *besides themselves, for the space of these two moneths, without the particular licence and approbation of the said House of Commons.*

H. ELSYING Cler. Parl. D. Com.

These are to give notice, that I appoint C. Meredith *to print my Sermon.* EDM. CALAMY.

A SERMON PREACHED AT A FAST Before the Honorable Houſe of COMMONS.

EZEKIEL, 36. 32.

Not for your ſakes doe I this, ſaith the Lord God, bee it knowne unto you: be aſhamed and confounded for your owne wayes, O houſe of Iſrael.

WE are here met this day to keep a day of humiliation, to outcrie the crie of our ſins by the crie of our prayers and teares, to wraſtle with God, with our hearts, and with the Devill: With God for a bleſſing upon England and Ireland; with our hearts to get & keep them in a frame ſutable to the worke; with the Devill, leſt he ſteale away the benefit of this day. Now as the Wiſeman ſaith, *Who knowes what a day may bring forth?* Who knowes what a mercy ſuch a day as this may bring forth? Who knowes what a rare ſucceſſe this day may have throughout all England? The Lord give a bleſſing unto it. Prov. 27. 1.

To help you in the worke of this day I have choſen this Text. It is the skill of a workman not only to make good worke, but *fit* worke. A garment is not well made though never ſo good, if not *fit* made: This hath been my care to chooſe a *fit text*. It

cannot

cannot be denied but that God hath done much for England, and that England hath done much againſt God. Now my purpoſe is to lay the ſinnes of England againſt God in one ſcale, and the mercies of God to England in the other ſcale, and to call upon you this day to be humbled, and aſhamed, and broken in heart before the Lord, that ever you ſhould ſinne againſt ſuch a God. There are but two wayes to break a ſtony heart: As there are two wayes to cure a ſtone in the bladder: either by cutting out the ſtone, or by diſſolving it with ſoft medicines; So there are but two wayes to cure a ſtony heart: either by the *heart-cutting* threatnings of the Law, or by the *heart-melting* mercies of the Goſpell; I have this day choſen the latter way. I will not carry you up to *Mount Eball*, or *Mount Sinai:* But to the *Mount of Bleſſings*. And I ſhall labour by the heart-diſſolving mercies of the Goſpell to breake your ſtony hearts: It is the duty of a Miniſter to follow God in his providence. When God ſends judgments upon a Nation then muſt we preach judgments to that Nation, But when he ſends mercies, then muſt we preach mercy: Now God hath brought England into the *ſchoole of mercy*, and hath placed it *in the higheſt forme*, and hath made it Captaine of the ſchoole. And it is my duty to teach you what leſſons you are to learne in this ſchoole. This text holds forth one leſſon which is the proper leſſon for this day, and that is, to be confounded and aſhamed that ever we ſhould ſinne againſt ſuch a God. I read in the ſecond of Judges, That there came an *Angell of the Lord from Gilgall to the people of Iſrael in Bochim*, and preached a Sermon of mercy, in which he commemorates, Firſt, Gods kindneſſe in bringing them out of Ægypt, and into Canaan; And ſecondly, Their unkindnes in diſobeying of God: And all the people when they had heard this Sermon, *lifted up their voices and wept*, in ſo much as the very place was called *Bochim, that is Weepers*. This Angell was not an *Angell properly ſo called*, but a *Miniſter*, as moſt thinke: And therfore he is ſaid to come *from Gilgall*, not *from heaven:* The Rabbines ſay it was *Phinehas* the ſon of *Eleazar:* God hath ſent me hither this day as his Angell upon the ſame Embaſſage, I am to remind you of Gods mercies to us: And our ingratitude againſt him: O that it might have the ſame effect: That we may all of us lift up our voices

voices and weep, and that the Church may be called a *Bochim*, a place of weepers !

In the words themſelves wee have foure parts,

Firſt, A mercy ſuppoſed: In theſe words, *I will doe this*: which intimates, That God had promiſed to doe ſomething for the houſe of *Iſrael*.

Secondly, The Author of the mercy propoſed: In theſe words, *I will doe this, ſaith the Lord God.*

Thirdly, The falſe reaſon of this mercy depoſed, by the way of proclamation in theſe words, *Not for your ſakes doe I this, be it knowne unto you, O houſe of Iſrael.*

Fourthly, The true uſe of the mercy impoſed: In theſe words, *Be aſhamed and confounded for your owne wayes O houſe of Iſrael.*

Firſt, The mercy ſuppoſed: *I will doe this:* If you looke backe into the chapter you ſhall find, That God promiſes many rare and great mercies to the houſe of *Iſrael*, Mercies in folio, Mercies unſpeakable: God promiſes *to gather them out of all Countreys: And to bring them backe to their owne land; To cleanſe them from Idols: And from all filthines: To ſprinkle cleane water upon them: To give them a new heart and a new ſpirit: And to take away their hearts of ſtone, and to give them a heart of fleſh: And to multiply all outward bleſſings upon them, &c.* Obſerve from hence, *Part.* 1. Verſ. 24. 25. 26. 30.

That God doth ſometimes ſhew mercy to a Nation when it leaſt *deſerves* it, and leaſt *expects* it.

This is apparent out of the text: When *Ezekiel* wrote theſe words, the houſe of *Iſrael* was in the houſe of bondage, Captive in Babylon. Their condition was ſo deſperate in regard of their miſery, that *Ezekiel* compares them to *drie bones in the grave, Chap.* 37. And God demandes of *Ezekiel: Can theſe drie bones live?* He anſwers: *O Lord God thou knoweſt*: for my part I know not. Their eſtate was *hopeleſſe*, and *helpleſſe*: And it was as deſperate in regard of ſinfulnes, as appeares in the 17. 18. 19. 20. verſes of this chapter: When they were in their own Land they were as abominable before the Lord as the *uncleannes of a menſtrous woman*: And when they came into *Babylon*, they were ſo wicked, as that the holy name of God was prophaned by them while the *Babylonians* out of ſcorne & contempt ſaid, *Theſe are the people of the Lord and are gone forth out of his land:* And yet behold *Doctr.* 1. Ezek. 37. Verſ. 17.

cannot be denied but that God hath done much for England, and that England hath done much againſt God. Now my purpoſe is to lay the ſinnes of England againſt God in one ſcale, and the mercies of God to England in the other ſcale, and to call upon you this day to be humbled, and aſhamed, and broken in heart before the Lord, that ever you ſhould ſinne againſt ſuch a God. There are but two wayes to break a ſtony heart: As there are two wayes to cure a ſtone in the bladder: either by cutting out the ſtone, or by diſſolving it with ſoft medicines; So there are but two wayes to cure a ſtony heart: either by the *heart-cutting* threatnings of the Law, or by the *heart-melting* mercies of the Goſpell; I have this day choſen the latter way. I will not carry you up to *Mount Eball*, or *Mount Sinai:* But to the *Mount of Bleſſings.* And I ſhall labour by the heart-diſſolving mercies of the Goſpell to breake your ſtony hearts: It is the duty of a Miniſter to follow God in his providence. When God ſends judgments upon a Nation then muſt we preach judgments to that Nation, But when he ſends mercies, then muſt we preach mercy: Now God hath brought England into the *ſchoole of mercy*, and hath placed it *in the higheſt forme*, and hath made it Captaine of the ſchoole. And it is my duty to teach you what leſſons you are to learne in this ſchoole. This text holds forth one leſſon which is the proper leſſon for this day, and that is, to be confounded and aſhamed that ever we ſhould ſinne againſt ſuch a God. I read in the ſecond of Judges, That there came an *Angell of the Lord from Gilgall to the people of Iſrael in Bochim*, and preached a Sermon of mercy, in which he commemorates, Firſt, Gods kindneſſe in bringing them out of Ægypt, and into Canaan; And ſecondly, Their unkindnes in diſobeying of God: And all the people when they had heard this Sermon, *lifted up their voices and wept*, in ſo much as the very place was called *Bochim, that is Weepers.* This Angell was not an *Angell properly ſo called*, but a *Miniſter*, as moſt thinke: And therfore he is ſaid to come *from Gilgall*, not *from heaven:* The Rabbines ſay it was *Phinehas* the ſon of *Eleazar:* God hath ſent me hither this day as his Angell upon the ſame Embaſſage, I am to remind you of Gods mercies to us: And our ingratitude againſt him: O that it might have the ſame effect: That we may all of us lift up our voices

voices and weep, and that the Church may be called a *Bochim*, a place of weepers !

In the words themſelves wee have foure parts,

Firſt, A mercy ſuppoſed: In theſe words, *I will doe this*: which intimates, That God had promiſed to doe ſomething for the houſe of *Iſrael*.

Secondly, The Author of the mercy propoſed: In theſe words, *I will doe this, ſaith the Lord God.*

Thirdly, The falſe reaſon of this mercy depoſed, by the way of proclamation in theſe words, *Not for your ſakes doe I this, be it knowne unto you, O houſe of Iſrael.*

Fourthly, The true uſe of the mercy impoſed: In theſe words, *Be aſhamed and confounded for your owne wayes O houſe of Iſrael.*

Firſt, The mercy ſuppoſed: *I will doe this:* If you looke backe into the chapter you ſhall find, That God promiſes many rare and great mercies to the houſe of *Iſrael*, Mercies in folio, Mercies unſpeakable: God promiſes *to gather them out of all Countreys: And to bring them backe to their owne land; To cleanſe them from Idols: And from all filthines: To ſprinkle cleane water upon them: To give them a new heart and a new ſpirit: And to take away their hearts of ſtone, and to give them a heart of fleſh: And to multiply all outward bleſſings upon them, &c.* Obſerve from hence, *Part.* 1. Verſ. 24. 25. 26. 30.

That God doth ſometimes ſhew mercy to a Nation when it leaſt *deſerves* it, and leaſt *expects* it.

This is apparent out of the text: When *Ezekiel* wrote theſe words, the houſe of *Iſrael* was in the houſe of bondage, Captive in Babylon. Their condition was ſo deſperate in regard of their miſery, that *Ezekiel* compares them to *drie bones in the grave, Chap.* 37. And God demandes of *Ezekiel: Can theſe drie bones live?* He anſwers: *O Lord God thou knoweſt*: for my part I know not. Their eſtate was *hopeleſſe*, and *helpleſſe*: And it was as deſperate in regard of ſinfulnes, as appeares in the 17. 18. 19. 20. verſes of this chapter: When they were in their own Land they were as abominable before the Lord as the *uncleannes of a menſtrous woman*: And when they came into *Babylon*, they were ſo wicked, as that the holy name of God was prophaned by them while the *Babylonians* out of ſcorne & contempt ſaid, *Theſe are the people of the Lord and are gone forth out of his land:* And yet behold *Doctr.* 1. Ezek. 37. Verſ. 17.

God doth here promiſe to performe rich and unexpected mercies to ſuch an undeſerving Nation.

My deſire is that this Doctrine may be a *Looking-glaſſe* for this Nation in which we may behold the ſeverall miracles of mercie that God hath beſtowed upon us: A Nation not worthy to bee beloved, and yet beloved above all Nations of the world; God hath made us like *Saul*, taller by the head in mercies then all other Nations: There was indeed a time when this Iland was called *Albion, ab albis Rupibus*; but at that time it was black, and defiled, worſhipping ſtocks and ſtones, even the Devill in ſtead of God: Wee had our *Druides*, our *Flamines* and *Archiflamines*; Wee offered our Sons and Daughters alive in ſacrifice, *Non ad honorem, ſed ad injuriam religionis*: Our religion was *Triſtiſſimum ſuperſtitionum Chaos*, as *Cambden* ſaith: but it pleaſed God, preſently after the death of Chriſt to ſend the Chriſtian Religion among us: Chriſt made haſt to convert England; Some ſay that *Iames* the brother of *Iohn*, ſome *Simon zelotes*, ſome that *Peter* and *Paul*, but all agree that *Ioſeph* of *Arimathea* preached the Goſpell here, and *here hee died*: And that which makes much for the mercy of God to this happy Iland; the firſt Chriſtian King that ever was in the world, was King *Lucius* a Britaine; and the firſt Chriſtian Emperour was borne in England, even *Conſtantine* the Great: And when wee came afterwards to bee wofully drowned with *Popiſh hereſies and Idolatry*; the firſt King that ever *ſhooke off ſubjection to Antichriſt*, after he was diſcovered by *Luther*, was *King Henry the eight*; and the firſt King that ever wrote in Print that the *Pope was Antichriſt*, was *King Iames* of famous memory; God hath made us not onely *Proteſtants*, but *reformed Proteſtants*; We have enjoyed the *Goſpell of peace* and the *peace of the Goſpell* for almoſt a hundred yeares: In this *Century* God hath multiplied deliverances upon deliverances; wee have had our 88. and our Gunpowder deliverances; but as *Benjamins meſſe* did exceed all his brethrens, and as *Ioſephs ſheafe* was lifted up above the *ſheaves* of his brethren; ſo the mercies of theſe two laſt yeares doe farre exceed all the mercies that ever this Nation did receive ſince the firſt Reformation, mercies that deſerve to bee ingraven in every one of our hearts: And if *Achilles* was happy in *Alexanders*

judgement

judgment, becauſe he had a *Homer* to record his fame: It would no doubt bee a great honour to this Kingdome if it had a better *Homer* to Chronicle the paſſages of theſe late yeares: Give mee leave to name, and but to name ſome few of them.

Firſt, The *happy Pacification betweene Scotland and England*; God hath freed us from *Civill* warres, which of all warres are moſt *uncivill*, from inteſtine warres, warres that would have eaten out our owne bowels; from wars of *Proteſtant* with *Proteſtant*, which of all warres are moſt cruell: *Odia proximorum ſunt acerrima.*

Secondly, The *mighty turne that God hath made in this Kingdome for the better*; for we were all upon the *Tropicks* turning to Popery, as ſome that are moſt moderate doe now confeſſe: The ill affected party had got a mighty faction, men in authority & power; pits were digged for the Righteous; Gallowſes provided for *Mordecai*, becauſe hee would not bow to *Haman*; dens of Lions for *Daniel*, becauſe he would not leave praying; fiery furnaces for the three *Children*, becauſe they would not worſhip the golden *Image*; dungeons for *Ieremy*, becauſe hee would preach the truth with boldneſſe; We were like *firebrands* in the fire; like *birds* in the ſnare; but God Almighty hath made a bleſſed turne of things for the better: the enemies are throwne into the dens and dungeons they prepared for the godly, the pits they digged for others they themſelves are fallen into; the enemies of the Church hang downe their heads, and the godly begin to liſt them up; Our *Iſaacs* are delivered, and the *Rammes* are caught in the buſh, and as the Wiſeman ſaith, *The Righteous is delivered out of trouble, and the wicked commeth in his ſtead*; *The wicked ſhall bee a ranſome for the righteous, and the tranſgreſſours for the upright.* Prov. 11. 8. Prov. 21. 18.

Thirdly, The *Proteſtation againſt all Popery and Popiſh Innovations*; next to that Proteſtation from which we beare the name of Proteſtants the greateſt mercy; God hath brought a great deale of good to this Kingdome by it.

Fourthly, The *great hope we have of a reformation of the Church and State*: Wee may now ſay in ſome good meaſure, as it is Canticles 2. 11. *The winter is paſt, the raine is over and gone, the flowers appeare on the earth, the time of the ſinging of birds is come:* Cant. 2. 11.

You know the birds ſing early in the morning at the breake of day, and the flowers appeare at the beginning of the Spring; Bleſſed be God, here is a faire Spring towards, the day begins to dawne, Reformation begins to bloſſome, and we hope that the winter of adverſity is paſt and gone, unleſſe our new ſins do provoke God to repent of the good he intends to doe unto us, as he dealt with *Saul* for his new tranſgreſſion, after he had thought to have eſtabliſhed him King, 1 *Sam.* 13. 13, 14.

Fifthly, The *many grievous yoakes that God hath freed us from*, ſo many as that the day would hardly ſuffice to repeat them: God hath delivered us from *Civill yoakes*, and from *ſpirituall*; from Monopolies; for the late Canons mounted up againſt all good men, but now turned againſt themſelves; from the Star-chamber, and from the terrible High Commiſſion, that wracke and torture of conſcience, and conſcientious men; which was appointed like the dogs in the *Capitoll*, to ſcare away theeves, but hath for the moſt part barked onely at honeſt men; from thoſe two terrible Oathes, the Oath *ex Officio*; and the Oath of the late Canons, whereby the Prelaticall party thought for ever to rivet themſelves into the Kingdome, and to be above the hurt of the King and Parliament; this Oath is now made the great Canon to ſhoot them downe.

Sixthly, The *diſcovery of the ſecret underminers that have for theſe many yeares laboured to blow up our Religion*, and under the name of *Puritan* to ſcare all men from being *Proteſtants*: God hath done to us as he did to *Ezekiel*, he hath opened a *doore in the wall* to behold all the treacheries that are plotted in ſecret, & there is nothing deviſed againſt Church or State, but God raiſes up one *Eliſha* or other to diſcover it; in ſo much as we may ſay of England, as *Balaam* of the Iſraelites, *Surely there is no enchantment againſt England, neither is there any divination againſt the Houſes of Parliament.* Here are ſix mercies: Now there are alſo divers circumſtances with which theſe mercies are apparelled, that are as remarkable as the mercies themſelves; As we ſay of ſome things, that the curious workmanſhip of them is more worth then the things themſelves, (as in a Watch or Clock) ſo theſe circumſtances are as glorious and as obſervable (if not more) then the mercies themſelves; and theſe are likewiſe ſix.

First,

Firſt, for God to doe all this for England, and to doe it in a *legall way, in a Parliamentary way.* This is the firſt Circumſtance. It was that which our enemies did much threaten that we ſhould never ſee Parliament more, but bleſſed be God, wee doe ſee it to our great joy and comfort. It was the happines of England that in her *firſt reformation* ſhe was acted by authority: Our reformation began from the *head*, and not from the *feet*: And it is now no little bleſſing: That this ſecond reformation begins from the heads of our Tribes in the *old* and *good way of a Parliament*, and not by a popular tumult.

Secondly, to doe it in a *peaceable way*: It is with us as it was in the building of *Solomons* Temple; Here is no noiſe of hammers, or axes, but all in a quiet way: Whereas other Nations have travailed through bloud to a reformation, All things are managed among us without blood-ſhed *bleſſed be God.*

Thirdly, to doe it *in a praying way*: not by the *weapons of warre*, but by the *weapons of the Church*, *Prayers and Teares*: In ſtead of *fighting*, we have *Faſting*, and in ſtead of the enemies *drummes*, we have *Aarons bells* ſounding in our eares: *Our people have prayed up a reformation.*

Fourthly, to doe all this for us, when we were in a moſt *deſperate condition*; when all our *faithfull Miniſters* with one lip preached deſolation and deſtruction, when thouſands had left us as *Rats* and *Mice* doe a houſe when it is ready to *fall*, when we *lay among the pots* ſullied with ſuperſtition; for God then to begin to make us, *as the wings of a Dove covered with ſilver and her feathers with yellow gold*; to make us a glorious Church, to purge out our droſſe, and whatſoever gives juſt offence, and to make us *white as the ſnow in Salmon*; (It is reported of *Salmon*, That it is an high hill ſhadowed with trees, darke, and full of pits, but when the ſnow is upon it, it is white. Our condition was like the hill of *Salmon*, wee were in darke and diſmall condition, full of pits and ſnares, but God is making us *white as the ſnow in Salmon*, and all on the ſuddaine contrary to all expectation is opening *a doore of hope* for us when we were in the *valley of Achor.*) This is an admirable circumſtance. Pſal. 63. 13. Pſal. 68. 14.

Fiftly, to doe all this *for ſuch a ſinfull Nation as England:* a Nation which hath *ingroſſed* all thoſe ſinnes for which God hath deſtroyed

ſtroyed other Nations, as namely, *Contempt of the Goſpell, Countenancing of Idolatry, loathing of Manna, Crying downe Preaching as the Idoll of England, preaching againſt Preaching:* Teaching for good doctrine, *That Biſhops and tithes are Iure Divino*, and yet the *Lords day is but Iure humano:* crying up the *holines of Churches*, and at the ſame time crying down the *frequency of Preaching in theſe Churches:* exalting the *holines of places*, and at the ſame time depreſſing the *holines of perſons*, and the *holines of the Chriſtian Sabbath:* A nation guilty of *Apoſtaſie, Oppoſition to Reformation, Bitternes againſt the people of God*, loaded with *blood-guiltines, blaſphemies, adulteries, oppreſſion, drunkennes, covetouſnes*, and ſuch like ſinnes.

Sixtly, And to doe all this *for ſuch a Nation*, and *not for other Nations:* Not for *Germany*, not for *Ireland*. Although we drinke as deep of the cup of ſinne as they, yet that God ſhould give us no cup, but a cup full of mercy to drinke off; to make us like *Goſhen* when all other Proteſtant Nations are plagued as *Ægypt*, O what a rare Circumſtance is this!

Theſe mercies; and theſe circumſtances are ſo great and ſo wonderfull, as that, if I had as many tongues as haires on my head, they would not all ſuffice to ſet out the praiſes of God for them: And indeed I can hardly forbeare from turning this day of humiliation, into a day of thankeſgiving. Surely God requires a *thouſand thouſand Hallelujahs*; And that we ſhould bleſſe him upon a *thouſand ſtringed Inſtrument:* Here is *fewell* enough. *The Lord kindle a great fire in every one of our hearts, to burne out all our luſtes: to inflame our cold hearts with the love of ſuch a God: and to make us aſhamed and confounded that ever wee ſhould ſinne againſt him.*

2. *Part.* The ſecond part of the Text is the Author of theſe mercies, in theſe words: *I will doe this ſaith the Lord God:* Here I obſerve,

Doct. 2. *That the deliverances that come to a Nation, come from Iehovah Adonai. Nationall mercies come from the God of Nations:* And that all the world may take notice that mercies come from God, he ordinarily doth two things;

Firſt, he delivers Nations *at ſuch times*, and when they are in *ſuch ſtraites*, as that *none but a God can deliver them*. Thus he delivered his people out of *Ægypt* when they were in their worſt

eſtate

eſtate, *Cum duplicantur lateres, tunc venit Deus*: thus he delivered his people out of *Babylon*, when they were as *dry bones in the grave* paſt hope, this is a time fit for a God to work, as it is *Deu.* 32.36. *The Lord ſhall judge his people, and repent himſelfe for his ſervants, when he ſeeth that their power is gone, and that there is none ſhut up or left.* Deu. 32.36

He delivers Nations by ſuch ways and ſuch meanes that none but a God can do. 2:

Firſt, *By little meanes*: Thus he tels *Gideon*, *The people that are with thee are too many for me to give the Midianites into their hands, leſt Iſrael vaunt themſelves againſt me, ſaying, Mine own hand hath ſaved me*; and therefore he brings the Army from 32 *thouſand* to *ten thouſand*, and from *ten thouſand*, to *three hundred*; and afterwards delivers them without the help of theſe *three hundred*, *by Trumpets, Pitchers*, and *Lamps*; Thus he delivered Iſraell from a huge hoaſt of *Philiſtims*, by the help of *Ionathan and his Armorbearer*: And in 2 *King.* 3.22,23. he makes a fancy to be the foundation of a great victory, the *Sun ſhines* upon the water, and the *Moabites conceive it to be the blood of the Iſraelites*, and by this fancy were vanquiſhed. Iudg 7.2. 1 Sam. 14. 2 Kings. 3. 22,23.

Secondly, *By unlikely meanes*: Thus God preſerved *Noah* by an *Arke*, wherein he was buried, as in a *dark ſepulcher*, dwelling among wild beaſts, floating on the waters without a Pilot to guide him, only the Text ſaith, *God ſhut him in*, and by his power kept him from ſinking: thus God made the Iaylor (an unlikely inſtrument) to waſh *the ſtripes of Paul and Silas*, and *Rev.* 12.16. he makes *the earth to help the Woman*, that is, the baſeſt and the moſt unlikelieſt of the people. Gen. 7.16. Acts 16. Rev. 12.16.

Thirdly, *By contrary meanes*: Thus *Ionah* was preſerved from drowning by a *Whale*, and was kept *vivus in ſepulchro*; thus *Ioſeph* was made Lord of *Egypt* by being *caſt into priſon*, and the blind man cured with *clay and ſpittle*, a way more likely to put out his eyes than to cure him.

Fourthly, *Without any meanes at all*: And thus God delivered his people out of *Babylon*: *For when God turned again the captivity of Sion* (ſaith *David*) *they were like unto them that dreame*: now men know not what they ſhall dreame of when they go to bed; we dreame of ſtrange things, we do not ſtudy our Pſal 126.1

dreames; such was their deliverance out of *Babylon*, a *strange unsought, unthought for deliverance*, just as a *dream*: now God doth all this, that it might appeare, that deliverances come not from secondary causes, but from his own arme and power.

Let this Doctrine be another Looking-glasse for this Nation; *Englands mercies come from the God of England*; we may truly say with *David*, *If the Lord had not been on our side, if the Lord had not been on our side when men rose up against us, they had swallowed us up quick, and the streames had gone over our soules*: There is not only the *finger* of God, but the *hand*, even the *right hand*; the *arme*, even the *strong arme* of *Iehovah*, the only wonder working God in *Englands* mercies; and this will appeare, Psal. 126.

If either you consider the mercies themselves:
Or the time when we received them:
Or the manner how we received them.

First, *If we consider the mercies themselves*, they are so superlative, as that we may say of them as *Protogenes* did of a curious line which he saw drawn in a Painters shop; None but *Apelles* could draw this line; so *none but a God could do such great things: These mercies declare the glory of God, and these deliverances shew forth his handy works*; works worthy of a God.

Secondly, *If we consider the time when we received them*, for God suffered us to be at the very pits brink, and betweene the very teeth of the Lions, as *Daniel* was, and like *Isaac* ready to be slain, even *Tantum non*, and then he came from Heaven to help us, *O beatos articulos temporis!* O happy articles of time! *When my enemies came up against me*, saith *David*, *then* (and not before) *God fought for me.*

Thirdly, *The manner how God hath brought about these mercies is so rare*, as that we may not only say (as *David* to the woman) *Is not the hand of Ioab in all this?* but we may certainly conclude, *The hand of God is most conspicuous in all* Englands *mercies: Never since the first day of the Creation of the World, when God brought light out of darknesse, hath God more appeared in the works of his providence in bringing good out of evil, then in these last yeares*, wherein he hath suffered the enemies of the Church and State to dig pits, and then he hath caught them in the pits that they themselves have digged; *In the net which they hid is their* Psal 9.16.

own

own foot taken: the wicked is snared in the workes of his owne hand. Higgaion. Selah. As *Christ whipped* out the buyers and sellers by a *whip* made of *their own cordes*, which they brought to tye their beasts withall; so God hath whipped out the enemies of this Church and State, by *whips* of their own making; *He hath taken them by their own iniquities, and hath held them with the cords of their own sin*: Goliah *is killed with his own sword*: Haman *hanged upon his own Gallowes*: All that our enemies have done these many yeares hath beene but as the *weaving of a Spiders web, and the hatching of Cockatrice egges*, for they have consumed their bowels by what they have weaved, and they are destroyed by the egges which they have hatched: God hath delivered us not only by *little meanes*, by *unlikely meanes*, but by *contrary meanes*; he hath brought *unity out of division*: The indeavours to divide the Nations of *England* and *Scotland*, have been the meanes of their farther union: (we have indeed a saying, *Omne malum ab Aquilone*, but we may well turne it, and say, *Omne bonum ab Aquilone*, for *Scotland* hath been the cause of a great deale of good to *England*) God hath brought *liberty out of oppression*: *If things had not been so bad, they would not now have been so good; If mans wickednesse had not been so evident, Gods goodnesse had not been so transparent*; God hath made our enemies *Preservatives to be their Destructives*, and hath ruinated them by what they thought to be established; their very *rising* hath been their *ruine*; and by indeavouring to bring themselves too high, they have *ever grasped* themselves, and almost lost all; *In all those things wherein they dealt proudly, God was above them*: God hath made *all our Destructives to be our Preservatives*; and by those wayes by which they thought *to destroy us*, they have preserved us; and all this hath beene done not so much by the *wisdome of the Parliament*, nor by the *graces of his Children*, as by the very *lusts and pride of the Adversaries*: *This is the Lords doing, and it is marvellous in our eyes*: and we may safely say with *David*, *Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain*. Give me now leave (Right Honorable) to make two uses of these two Doctrines: If these mercies come from God,

Prov. 5. 22.

Esay 59.

Exod. 18. 11.

Psa. 76. 10

Use 1. Let God have the glory of all his mercies.

Vſe 2. And glory with all his mercies.

Vſe 1. Let God have the glory of all his *mercies*; let us ſay with *Da-*
Pſal. 115. *vid*, *Not unto us, O Lord, not unto us, but unto thy name we give the praiſe*; *Not unto us*, becauſe *not by us*; let us give the praiſe, and the whole praiſe to God: The nature of man is wonderfull prone to ſacrifice to his own net, and to aſcribe the glory of deliverances to himſelfe; *Nebuchadnezzar ſpake and ſaid, Is not this great*
Dan. 4. 30. *Babell that I have built, by the might of my power, and for the honor of my Majeſty?* and *Moſes himſelfe ſpake unadviſedly with his lips*, when he ſaid, *Shall we bring water out of this Rock?* &c. as if he had done it by his own power: and therfore let us take heed of this ſin. There are two things in every mercy.

Firſt, The comfort and benefit of the mercy.

Secondly, The praiſe and glory of the mercy. Now God giveth us the comfort and benefit, but the praiſe and glory he reſerveth to himſelfe: this is like *Potiphars wife*, that *Joſeph* muſt not meddle withall: *Zelatur Deus propter gloriam.* This I ſpeake the rather, becauſe I preach to them whom God hath made one of the Inſtruments of all our mercies; You are the golden pipes through which theſe mercies come to us, and you muſt be as golden pipes, in ſuffering the praiſe to paſſe through you, not reſerving any to your ſelves: you muſt ſing the Angels ſong, *Glory be to God on high, in earth peace*, and ſay with *Bernard*, *Mihi placet diſtributio Angelica, Gratanter accipio quod relinquis, relinquo quod retines, abjuro gloriam, ne amitterem pacem.* It was that which the King of *Sweden* did often complaine of, and much bemoane, ſaying, *That God would ſurely take him out of the world before his worke was done, becauſe people did idolize him and aſcribe too much unto him.*

Queſt. May we not give praiſe and thanks to the *Parliament*, that hath taken ſuch indefatigable paines for our good?

Anſw. Yes certainly, but not as to the firſt *Authors* and *Fountaines*, but only as to the *Meſſengers* of the good things we enjoy; as when a great Lord ſends a gift by his ſervant, we may thank the ſervant for his paines in bringing the gift, and give him a reward for his paines, but the whole praiſe for the gift is to the Lord that ſent it; ſo it is here, the great God hath made you (right Honorable) his *Servants*, and *Embaſſadors* to bring *great*

bleſ-

blessings to us; And we thanke you for your cost, and care, and paines, and the Lord reward you a thousand fold; But the *mercies* are not *yours, but Gods*; And therefore, *Not unto you, not unto you, but unto God be all the praise.* You must be as carefull to appropriate all the glory to God as *Ioab* was to preserve the glory of *David*, when he sent for him, to come to *Rabbah and take it, lest if Ioab had taken the City, it should have beene called by his name.* 2 Sam. 12. 28. *Let not the wise man glory in his wisdome, neither let the mighty man glory in his might, nor let not the rich man glory in his riches, but let him that glorieth, glory in the Lord.* It was the last speech of dying *Chrysostome*; *Glory be to God from all Creatures.* Let the Iesuits at the end of their bookes subscribe; *Laus Deo & beatæ Virgini*, Praise be to God and the blessed Virgin; Let this be the *badge of the Beast*: But let every true Protestant subscribe; *Soli Deo gloria*, To God only be praise; for so Christ hath taught us, *Thine is the Kingdome, the power and the glory*; And therefore to him only be glory.

And as we must give God the glory of his mercies, *So we must give glory to God with all his Mercies.* We must improve *Englands mercies* to the glory of the *God of England*; England is an Iland incompassed about with foure *Oceans*: An *Ocean of water*: And of late yeares *an Ocean of dangers*: And now I am sure with *an Ocean of sinnes*; and an *Ocean of mercies.* O let us adde one *Ocean* more, *an Ocean of service*, and obedience; as God hath done singular and extraordinary things for us, so let us do some singular and extraordinary service for God. He hath made *England* a *miracle* of mercy; let *England* be a *miracle* of obedience: A Christian in *England* must not only *servire Deo, sed & adulari*, as *Tertullian* saith: Hee must be *rich* in good workes, as God hath been rich in mercy. We must eight wayes improve *Englands mercies.* *Use 2.* *Englands mercies must bee made, Motiva obedientiæ.*

First let us make these mercies, *Motives to obedience and service.* As God made the deliverance out of *Ægypt* a motive to the keeping of the ten Commandements, *I am the Lord which brought thee out of the land of Ægypt, out of the house of bondage, therfore thou shalt have none other Gods but me: Thou shalt not make to thy selfe any graven Image, &c.* So let us make *Englands* mercies a Motive to the keeping of Gods Commandements. *I beseech*

Rom. 12. *ſeech you by the mercies of God offer up your bodies a living ſacrifice holy and acceptable unto God, which is your reaſonable ſervice*; let the great *turne of times* move us to *turne to God*: Let us not take *Gods name in vaine, after ſo many mercies*; Let us not prophane Gods day, commit whoredome, make our luſts our lawes, our mony our God, after ſo *many mercies*.

Vincula obedientiæ. Secondly, let us make theſe mercies, *as ſo many cordes and bondes to tye us faſt to God and his Will.* Gods mercies ſaith *Auſtine*, are like to a *Needle*, that *ſowes two peeces* together that are *rent and torne aſunder*. Man and God by nature are ſeparated, but his benefits and mercies muſt be uſed as *Needles* to ſow them together, and to knit them to God in obedience. It is Gods promiſe, *I will draw thee unto mee with the cordes of Love.* Now God hath reached out many cords of love unto this Kingdome, O let theſe *golden cords draw us unto him*: Let us not bee like *Sampſon* that burſt all his cords in ſunder. I read of a man in the Goſpell whom no cords could bind, but I read alſo he was poſſeſſed with a Devill: It is a ſigne that the *ſpirit of the Devill is in you, and not the Spirit of God*, if theſe Cable-ropes of mercy will not draw you to the obedience of Gods Will.

Memorandums of duty. Hither 5. Thirdly, let us make theſe mercies as ſo many *Memorandums to put us in mind of our duty*: As *Ahaſhuerus on a certain night when he could not ſleep, called for the Chronicles, and ther was read to him a good deed that Mordecai had done, and preſently he asked, what honour and dignity had beene done to Mordecai for this?* So muſt wee make a *Catalogue* of Gods mercies, and keep them by us, and be ever and anon reading of them and ſaying, *What honour hath God had for all my honor and riches and other mercies received from him?* And when we begin to *forget* a duty, then *run to our Catalogue.* As God commanded *Moſes* to keepe the *pot of Manna* for a *Memento* to put the Iſraelites in mind of his great mercy in giving them *Manna*: ſo muſt our *hearts* be as the *Arke* to keep Gods mercies to put us in mind of God, and our ſervice to him when we are ready to forget him.

Specula obedientiæ. Fourthly, let us make theſe mercies *Looking-glaſſes to ſee God in*, and not *walls* to ſeparate between us and God: God never appeared more in his wildome, power, goodneſſe, and mercy, then in theſe dayes: And not to ſee God in ſuch works of his providence,

providence, is a *curse*; and will bring a *curse*: That it is a curse, appeares *Jeremy* 17.5.6. *Cursed be the man that trusteth in man, and maketh flesh his Arme, and whose heart departeth from the Lord; for he shall be like a heath in the desert, and shall not see when good comes*: And that it brings a curse, appeares *Psal.* 28.5. *Because they regard not the works of the Lord nor the operation of his hands; he shall destroy them, and not build them up.* Jer. 17.5,6. Psal. 28.5.

Fiftly, let us make these mercies as *so many Footstools to raise us up to higher mercies*; Let us use these mercies *reflexively*, not *terminatively*: And say as good *Fulgentius* did, when he saw the glory of *Rome*, *Si talis est Roma terrestris, qualis est Roma cœlestis?* If Gods mercies be so rare here in the valley of tears, what are they in the mountaine of joy? Foot-stooles of obedience.

Sixtly, let us make these mercies as so many *bridges to lead us over to better mercies*; to such mercies, which are at *Gods right hand*, and *in his right hand*, and which are the *mercies of his right hand*. All Temporall mercies are the mercies of *Gods left hand*, which he gives to many whom he will put *at his left hand* at the day of Iudgement. *Spirituall* mercies are the mercies of *his right hand*, and mercies in *his right hand*: *For his right hand is full of righteousnesse*: Let us be earnest Petitioners for those mercies, which whosoever hath, shall be placed at the *right hand of Christ*, at the day of Iudgement; and shall be made partakers of those everlasting pleasures, which are at *Gods right hand*. Let us not be like that woman, that when her husband sent her a Iewell as a token of his love, to put her in mind of him, fell in love with the Iewell and forgot her husband, *Let us not make these mercies our God, but bridges to lead us over to God.* Bridges to obedience. Psa. 48.10. Psal. 16,11

Seventhly, let us make these mercies as so many *Cordials to comfort us in all distresses*: and if God at any time should bring this Nation into new straites and dangers; Let us say as *Manoahs* wife did unto *Manoah*, *If the Lord did intend to destroy England, surely he would never have bestowed so many mercies upon England.* Cordials of comfort. Judg. 13.23

Eightly, let us make these mercies as so many *meanes, and instruments of service*; Let us serve God with our health, wealth and parts; Let us *serve* him, *Cheerfully, liberally, thankefully, fruitfully*, lest God send upon us that curse threatned, *Deuteronomy* *Media & instrumenta obedientiæ.*

28.

Deut. 28. 47, 48. 28.47, 48. *Because thou ſervedſt not the Lord thy God with joyfulneſſe and with gladneſſe of heart, for the abundance of all things: therfore ſhalt thou ſerve thine enemies which the Lord ſhall ſend againſt thee in hunger, in thirſt, in nakedneſſe, in want of all things: And he ſhall put a yoke of iron upon thy necke, untill he hath deſtroyed thee:*

Ioel 2. 13. Pſal. 137. Let us *rend our hearts and not our garments, and turn to the Lord, for he is gracious: O give thankes unto the Lord for his mercy endureth for ever; There is mercy with thee O Lord, and therefore thou art to be feared*: Let us feare to ſinne againſt a God of ſuch mercy; Let us *admire theſe mercies*; And *admire him for his mercies*: And ſay

2 Sam. 7. 18 with *Dauid, Who am I O Lord, and what is mine houſe that thou ſhouldeſt bring me hitherto; and is this the manner of man O Lord God?* And let us pray that excellent prayer, *Domine da gratitudinem cum miſericordia, nolo miſericordiam ſine gratitudine*; Lord *give us thankefull hearts* with thy mercies, Lord give us *obedient hearts* with thy mercies, *Rather let us be without mercy then not to have grace to glorifie thee with thy mercies.*

Part 3. The third part of the Text is, The falſe reaſon of the mercy depoſed, and that by way of proclamation; *Bee it known unto you O Houſe of Iſrael, that it is not for your ſakes that I doe this, Nec per vos, nec propter vos*; Neither by you, nor for you; It is I that do it ſaith *the Lord*; and for my *owne names ſake I doe it*; Not for *your ſakes*. This Proclamation is very often inculcated for feare leſt men ſhould aſcribe mercies to their owne merits, which all are very apt to do. It is ſaid in the 22. verſe

Eze. 36. 22. of this Chapter; *Say unto the houſe of Iſrael; Thus ſaith the Lord, I do not this for your ſakes O Houſe of Iſrael, but for my holy names ſake, which you have prophaned among the heathen whither you went;*

Eze. 20. 44. Thus Ezekiel 20.44. *And you ſhall know that I am the Lord when I have wrought with you for my names ſake, not according to your wicked wayes, nor according to your corrupt doings O yee Houſe of*

Deut. 9. 4. *Iſrael ſaith the Lord*; Thus alſo, Deuteronomy 9.4. *Speake not thou in thy heart* (for many will thinke ſo in their hearts, though aſhamed to ſpeake it with their tongues) *after that the Lord thy God hath caſt them out from before thee, ſaying, for my righteouſneſſe the Lord hath brought mee to poſſeſſe this land; But for the wickedneſſe of theſe Nations the Lord doth drive them out from before thee;*

Verſe 25. This is repeated againe at the 5 verſe, that it may not be forgotten;

gotten; *Not for thy righteousnes, or for the uprightnes of thy heart doest thou go to possesse the Land, &c.* This is also again repeated vers. the 6. *Understand therfore, that the Lord thy God giveth thee not this good Land to possesse it for thy righteousnes, for thou art a stiffenecked people:* And in the 7. verse, He calls upon us to *remember it, and not forget it.* Hence observe,

That *Nationall mercies come* from *free grace*, not from *free will*; Not from *mans goodnes*, but *Gods goodnes*. My desire is, that this Doctrine may be a third *Looking-glasse for England.* If any shall aske, How it comes to passe, that England hath bin like *Noahs Arke*, safe and secure, when all other Nations have been drowned *with a sea of bloud*: Why England is like *Gideons dry fleece*, when all other Nations are like his *wet fleece bedewed with miseries and lamentations*: No other answer can be returned but Gods free grace and mercy: *I will have mercy upon whom I will have mercy: May I not do what I will with mine own?* May not a man that hath two debtors equally indebted to him, spare the one and not the other, as he pleaseth? Be it known unto you, *O house of England*, It is not for your sakes, for you are a stiffenecked people, but for my holy Names sake. *Doct.* 3.

But doth not God indent and Covenant with a Nation, upon its repentance, to shew mercy, how then is Gods mercy free? *Quest.*

Repentance it self is of Gods free grace, 2 *Tim.* 2. 25. *In meeknesse instructing them that oppose themselves, if God peradventure will give them repentance.* Repentance is Gods free gift, & therfore Christ is said *To be exalted by God, to be a Prince and a Saviour, for to give repentance to Israel and forgivenesse of sins.* *Answ.* 1. Acts 5, 31.

Repentance is not the cause for which God spares a Nation, but onely a qualification of that Nation which God will spare: Repentance denotes the *Persons*, which God hath freely promised to pardon, but not *the cause for which he promises to pardon*; as the *Gnomon* n the Diall is not the cause why the clock goes right or wrong, but onely an Indication whether it go right or wrong. 2.

If Englands mercies come from *Gods goodnesse* and not *our righteousnesse*, let us not think our selves more righteous then *Ireland*, because wee are not wallowing in bloud *as Ireland*; *Think you*, saith Christ, *that those eighteen upon whom the towre in* Luke 13 *Use* 1.

Siloe fell? are ſinners above all men that dwell in Ieruſalem? I tell you nay: I that am the Judg of the world, I tell you nay. The nature of man is prone to *cenſure Germany and Ireland* as horrible ſinners above others, but *I tell you nay, ſaith Chriſt.* When the *Barbarians* ſaw the Viper skip upon the hand of *Paul*, they con-
Act. 28. cluded preſently, *Surely this man is a murtherer*; but they were *Barbarians*, and in this they acted the part of *Barbarians*. It is a barbarous action to cenſure them that are puniſhed by God, to be the greateſt of ſinners. *Iudicia Dei non ſunt temere diſcutienda, ſed formidoloſo ſilentio veneranda*, ſaith *Gregory*. Be it known unto you, O England, it is not for your righteouſneſſe you are ſpared, not becauſe you are better, but becauſe I love you better; not for your ſakes do I this, ſaith the Lord, *for if Ireland be ſinfull, England hath a great ſhare in this ſinfulneſſe, becauſe it hath taken no more care to bring thoſe Popiſh Rebels to the knowledge of the Goſpell of Ieſus Chriſt*. Let England ſay as *Lyſimachus* did, (who was on a ſodain called forth out of a houſe, where he was at ſupper (by his good *Genius*, as the Heathen ſay,) and as ſoon as ever he was out of doors, the houſe fell down and killed them all which were within) *Good God*, ſaith he, *to what evill am I reſerved!* So let England ſay, *Good Lord to what ſupertranſcendent judgment am I reſerved, if I repent not!* And this makes way for the ſecond Uſe.

If Englands mercies come from free grace, let not England preſume upon Gods mercies, as if intailed upon them and their poſterity; for it is as free for God to take away his mercies, as it was free to give them; And thus Chriſt tels the Jews in the forementioned place, I *tell you nay, but except yee repent ye ſhall likewiſe periſh*; and ſo they did within forty years after with a ſevere deſtruction. And ſo do I ſay to England, *Except England repent, England alſo ſhall periſh*; let not *England be high minded but fear*. God hath a *devouring ſword* for *England*, as well *as Ireland*. And therefore let England this day humble it ſelf in duſt and aſhes; for though God defer *Englands judgment*, longer then *Irelands, or Germanies*, yet as ſure as there is a God in Heaven, unleſſe we repent, we alſo ſhall periſh: *Gods forbearante is no acquittance*: It is one thing to forbear a debtor, and another thing to *acquit* a debtor: The longer God is fetching about his

hand,

hand, the heavier will the blow be when he ſtrikes. What ſo *calme as the ſea?* but yet when a ſtorm comes, what ſo *tempeſtuous?* What ſo *blunt as Iron?* but when it is *ſharpned*, what more *ſharpe?* None ſo patient and mercifull as *God*, but yet when he begins to ſtrike, and his anger is kindled, how unexpreſſible is his fury? Conſider this you that forget God, leſt he tear you in pieces, and there be none to deliver you.

If free grace hath preſerved England, let England bleſſe God for free grace, and ſay as it is, *Lament.* 3.22. *It is the Lords mercy that we are not conſumed, becauſe his compaſſions fail not*; not becauſe our ſins fail not, for our *ſins are as many as our mercies*, but becauſe his compaſſions fail not: It is the Lords mercy that *we ſinfull men and women are not conſumed*; O give God the glory of free grace, as it is expreſſed, *Mal.* 3.6. *I am the Lord, I change not, therfore you Sons of Jacob are not conſumed*: Not becauſe you have not changed your God, not becauſe you are good and righteous, but becauſe *I am unchangable, therfore you Sons of Jacob are not conſumed.* Let us ſay as *David*, *We have not got our peace and plenty by our own ſword, neither hath our own arm ſaved us, but thy right hand, and thy arm, & the light of thy countenance, becauſe thou hadſt a favour unto us.* If thou art *converted*, bleſſe God for free *grace*: *For who made thee to differ from another? & what haſt thou which thou haſt not received? & if thou didſt receive it, why didſt thou glory as if thou hadſt not received it?* Let us aſcribe all our deliverances and all our mercies, the mercy of the Pacification, the mercy of Reformation, the mercy of the union of both Houſes of Parliament, the diſcovery of all plots & treaſons againſt this Church and State, our freedome from all our yoaks, and all the good things that God hath done for us unto *free grace*, and ſay as God to *Zerubbabel*, *Not by might nor by power, but by my ſpirit, ſaith the Lord of hoſts. Who art thou, O great mountain, before Zerubbabel? thou ſhalt become a plain, & he ſhall bring forth the head ſtone therof with ſhouting, and crying, Grace, grace unto it*: Let *grace, grace*, be our conſtant acclamation.

Uſe 3. *Pſal.* 44. 3. 1 *Cor.* 4. 7. *Zach.* 4. 6, 7.

If free grace hath preſerved England, not free will, *Let England maintain free grace above free will.* I find in Hiſtory, that *Pelagius* the greateſt enemy to free grace that ever the world had, was *born in England*; and I am ſure that England of late

Uſe 4.

years hath bin too great a *friend* to *Pelagianiſme*, under the name of *Arminianiſme*. *Bradwardine* an Engliſh man complains of his time, (as *Hierome* before had done of *Arianiſme*) *That almoſt all the world was gone after the error of Pelagius*, and he cryes out, *Exurge Deus, & judica cauſam tuam*: I am confident, that this complaint, and this prayer might juſtly have bin taken up in reference to *England* theſe few years paſt; for there was mighty Faction riſen up in the Church (ſo I dare now call it, bleſſed be God) who advanced *free will* above *free grace*, and ſubjected *the power of grace to the power of free will*: which faction prevailed ſo far, as that whoſoever was not an *Arminian*, was *eo nomine*, *A Doctrinall Puritan* (as he was then termed.) The *Univerſities* were poyſoned within this doctrine, and all *preferment ſtreamed this way*. We were come to that height, that the *doctrine of Arminianiſme* was accounted the *Doctrine of the Church of England*. And therfore, *I beſeech you* (*right Honorable*) *to take this into your moſt ſerious conſideration*: Place *free grace in its Throne*; advance *free grace*, that hath ſo much *advanced you*: *root out Arminianiſme*, *ſettle our doctrine* (not onely our Diſcipline) *that there may be no ſhadow in it for an Arminian*. *K. James of* famous memory, in a Declaration written to the States of Holland, cals *Arminius*, *That enemy of God*: and a book of *Bertius*, of the *Apoſtacy of the Saints*, *A blaſphemous book*, whoſe very *title makes it worthy the fire*, and he perſwades the *Low Countries* betimes to root out thoſe *hereſies and ſchiſmes*, which if they ſuffered to have *the reins*, would *bring the curſe of God upon them*, *infamy through all the Reformed Churches*, and a *perpetuall rent and diſtraction in the whole body of their State*. I ſpeak *to wiſemen*, *conſider what I ſay*. And certain it is, if *temporall deliverances* be the fruits of Gods *free grace*, much more are *ſpirituall and eternall*. Therfore we are ſaid to be *juſtified freely by his grace*, and to be *Elected according to the good pleaſure of his will*; and wheras the *Apoſtle* ſaith, that the *wages of ſin is death*, he doth not ad, the *wages of grace is eternal life*, but the *giſt of God is eternal life, through Ieſus Chriſt our Lord*. It is not *free will*, but *free grace* that puts the difference between *Jacob and Eſau*; *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy*. It is an excellent ſaying of *Auguſtine*,

Epheſ. 2
Epheſ. 1
Rom. 6. 23
Rom. 9.

Timeo

Timeo ego animæ meæ salutem aliqua ex parte liberoarbitrio committere, I am afraid to commit the least Iota of my salvation to free will; and the same Father doth often and much commend a saying of *Cyprian. In nullo gloriandum, quoniam nostrum nihil est.* We must glory in nothiug, because nothing is ours. *Bernard* most sweetly, *Horreo quicquid de meo est, ut sim meus*, I abhor whatsoever is mine, that I may be mine. *Bucer* likewise hath these words, *Si vel tantillum boni a Deo non est, Deus non est*, If the least *beam* of holinesse be in us without the *efficacious* work of Gods grace, he is no *longer a God.* Now surely the act of assenting to the offer of grace, is the chief work of conversion; And the Arminians deny this to be *effectually, insuperably* and *inevitably from God, which is to ungod God, in the opinion of* Bucer.

Use 3. If Englands mercies come from free grace, let England serve God freely. God loves a free people, a free-will offering; let the service of God come freely upon us, *God gives us freely, let us give freely to Ireland.* The Papists upbraid us protestants (I know not how truly) that there was never any *Law made for rates for the relief of the poor, til the reformation of religion*; in times of Popery they gave *freely without compulsion*: It is for the hardnes of our hearts that there needs *such a Law*; let us be *ashamed to bee out-stripped by Papists in our free serving of God.* I deny not, but that it is lawful for a man with *Moses* to have an eye to the recompence of reward, but there is a great deal of difference between *Amor mercenarius*, and *amor mercedis*, between *mercenary love*, and the *love of the reward*; *Mercenary love*, is to serve God *only* for reward, this is *meritricious love*; this is to serve *our selus* not *God*; this is to make *use* of God, to *enjoy* our selves; but the love of the reward, is to make Heaven a *motive* of our service, but not the *last*, nor the *greatest. A right Christian loves heaven for God*, not *God only for Heaven*, He that loves God *onely for heaven*, loves God for that which is *inferior to God. Chrysostome* hath an excellent saying, *If God should command me to obey him, and afterwards throw me into hell, yet I would obey him.* This is *my Heaven to be obedient, this is my meat and drink to do the wil of God. Merces amoris amor, He that loves God, that loved us freely, will love him freely.*

The fourth and last part of the Text, is the true Use we are to 4. *Part.* make

make of Gods mercies, contained in theſe words, *Be aſhamed & confounded for your own ways O houſe of Iſrael.* The words in the Hebrew, are both of the ſame ſignification; *be aſhamed and aſhamed. Erubeſcite & rubore afficiamini*, So *Iunius*: *bluſh for ſhame* and be *confounded with ſhame*, for your *own* wayes, that is, for your *own evill ways, and for your doings that are not good* (as it is expounded in the former verſe) *O houſe of Iſrael.* Give me leave to alter the perſons, & in ſtead of the *Houſe of Iſrael* to put in the *Houſe of England*, and ſo it will ſuit moſt excellently to this Aſſembly here gathered together this day. For the *Houſe of Commons* is the *Houſe of England repreſentatively.* Let us then read the words thus: *Be aſhamed and aſhamed, for your own evill wayes, O you houſe of England.*

Doctr. 4. That the contemplation of Gods free mercy to Nations and perſons ought to be a mighty incentive, and a moſt effectuall argument to make them aſhamed, and aſhamed, aſhamed for ſin for the time paſt, and aſhamed to ſin for the time to come.

This is a motive that the Prophet *Ezekiel* doth often uſe,

Ezek. 16. 61, 62, 63. *Neverthelеſſe, I will remember my Covenant with thee, and I will eſtabliſh unto thee an everlaſting covenant, then ſhalt thou remember thy ways, and be aſhamed, &c. That thou maiſt remember, and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified toward thee, for all that thou haſt done, ſaith the Lord of hoſts.* That is, when I ſhall be graciouſly reconciled unto thee in Jeſus Chriſt, then thou ſhalt be confounded and aſhamed for thy evill doings. As alſo, Ezek. 20. 41, 42, 43.

Ezek. 20. 41 42, 43. *I will bring you out from among the people, &c. And ye ſhall know that I am the Lord when I ſhall bring ye into the Land of Iſrael, &c. And there ſhall ye remember your ways and all your doings, wherein yee have bin defiled, and ye ſhall loath your ſelves in your own ſight, for all your evils that ye have committed.* So alſo in the verſe before my text. *Then ſhal ye remember your evill ways, and*

Ezek. 36. 31 *your doings that were not good, and ſhall loath your ſelves in your own ſight for your iniquities and for your abominations. Then*: that is, when I ſhall beſtow my mercies upon you, *Then*, ſhall ye loath your ſelves for your iniquities.

And this is the argument (*Right Honourable*) which I ſpread before you this day to help forward the work of humiliation.

It is a day of *deep mourning and lamentation*, a day wherein it is no *hypocriſie* to appear to men to weep, it is no ſign of *an effeminate man*, but of *a penitent man to weep this day*: it is not *vain glory*, but *Gods glory* to be heard ſighing and groaning. This is *ſweet muſick in Gods ears*, Wo be to that man that is not *humbled* in a *day of humiliation*; wo be to us if the day *break* up before our *hearts be broken*! Now the motive which I will bring to perſwade you to loath your ſelves for your abominations, and to be aſhamed and confounded for your own evill doings, is from

The many *rare* and *great mercies* that God hath beſtowed upon the Nation in generall, and upon our perſons in particular.

And there is great reaſons why the mercies of God ſhould make us aſhamed for ſin, and aſhamed to ſin.

Becauſe no ſin againſt God *after mercy* is a ſinne of ſuch a *crimſon die*, as that it muſt needs make us bluſh, if any grace be in our hearts. *The greater the ſin is we commit, the greater is our ſhame to commit it.* Now it is a ſin of a very high nature, to ſin after mercy, for theſe reaſons.

Becauſe every *new mercy* we receive from God, is a *new kindnes*, and the more *kindnes* we ſin againſt, the more *unkind* it is to ſinne, and the more ſhame to be ſo *unkind* to that God that is ſo *kind* to us. *Cæſar* took it very *unkindly* at the hands of *Brutus*, upon whom he had beſtowed ſo many favours, when he came to ſtab him: *What thou my Son Brutus!* *God* takes it very unkindly when a Nation upon whom he hath beſtowed great mercies, commits great ſins. And therfore he expoſtulates with the Iews; *What iniquitie have your Fathers found in me, that they have gone far from me, &c.* Why are your Fathers ſo unkind? Neither ſay they, *Where is the Lord that brought us up out of the land of Egypt?* Thus alſo he complains, Ierem. 31.32. *They have broken my covenant, although I was a husband unto them.* It is a *ſelf-confounding ſin, to be unkind to a kind God.* *Reaſon 1.* Jer. 2. 5. Jer. 31. 32.

Becauſe every *new mercy is a new obligation* to obedience, *and the more obligations we ſin againſt, the more ſhame it is to commit the ſin.* As to ſin againſt a *mans Father and Mother*, is a greater ſinne then to ſinne againſt a mans brother and ſiſter, becauſe we are more obliged to our parents then to our brethren and ſiſters. He that *kils his Father* (ſaith *Cicero*) *commits many ſinnes* *Reaſon 2.*

in:

in one, he kils him that begat him, and brought him up, &c. So to sin against God after mercy, is to commit many sins in one: it is to break as many bonds, and to sin against as many *obligations* as we have received mercies.

Reas. 3. Because every *new mercy* we receive from God is a *new talent*, (for mercies are talents, betrusted with us by God as stewards, for which we must give a severe & strict account at the day of Judgment) *and the more talents we sin against, the greater is our sin, & the more shame to commit it. To whom much is given, of him much shall be required.* If the man that had but one talent, when he came to give up his account, was *confounded & made speechles, and bound hand and foot, and cast into hel fire for not improving it*; What shame and confusion of face, and how many hels do they deserve that have received not only one, five, or ten, but many hundred talents of mercies, and do not only not *improve* them, but *mis-improve* them to the service of sin and Satan?

Reas. 4. Because to sin after mercy, is a sin of *formal unthankefulnesse*; There is *materiall unthankfulnesse* in all sin, because every sin is committed against God that is *our Creator, Preserver & Redeemer*; but to sin against mercy, is to be *formally unthankfull*. Now unthankfulnesse is a sin that wil make any ingenuous man ashamed to be guilty of it. Indeed it is the *Epitome of al sin. Ingratum si dixeris, omnia dixeris.* The whole duty of man, saith *Augustine* consists in this. *Ut anima non sit ingrata Deo*, to take care that our souls be not unthankful to God; and therfore *an unthankeful man neglects the whole duty of man.* Unthankfulnesse is a sin that
2 Tim. 3. 1. *makes the times perilous.* It is a sin for which God gave over the
Rom. 1. 21. Heathen to a reprobate mind: *Because when they knew God, they*
27. *did not glorifie him as God, but became unthankeful, &c. therfore God gave them up to their own hearts, lusts, &c.* And if God dealt thus with the *Gentiles for sinning against the mercies only of creation*, how *severely will he punish us that sin against creating mercies, redeeming mercies, and against mercies of all kinds?* For it is a certain rule, *The more mercy we receive from God, the greater is the unthankefulnesse to sin against such a God.* The Romans made a Law, that *if a Master did free a servant from bondage, and afterwards that servant proved unthankeful, the Master had power to re-inslave him.* The great God hath freed this Nation from E-

gypt,

gypt, and Babylon, from the Gun-powder Treason, and from many slaveries. Now if we prove unthankfull after all these mercies, we may justly expect *to be re-inslaved.*

It is a sinne of *formall injustice*; For every *deliverance* doth bind over the *delivered*, to the service of the *deliverer*; so saith the Apostle, *You are not your own, for you are bought with a price, therfore glorifie God with your bodies, and with your spirits which are Gods*: and so also, *Luk.* 1. 74. *That we being delivered out of the hands of our enemies might serve him without fear, in holinesse and righteousnesse, &c.* Among the Romans the parties delivered, were the servants of the deliverers. And therfore to break Gods Commandements after deliverance, is to be guilty of the horrible sin of *injustice*. Thou art not only *unthankefull*, but *unjust*, which is a brand that will *confound any man.* *Reas.* 5. 1 Cor. 6.

It is a sin so great, that *God himself stands amazed at it, that any man should be so impudent as to commit it*, Esay 1. 2. *Hear O Heavens, and give ear O earth, for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me*; The *Oxe knowes his owner, and the Asse his masters crib, but Israel doth not know, my people do not consider; Ah sinfull Nation, a people laden with iniquity, &c.* This is a sinne that makes us worse then the Oxe or the Asse: A sin that makes a Nation that is guilty of it, not only sinfull, *but laden with iniquity, as an Asse with a burden.* Thus also God cals to the Heavens. *Ierem.* 2. 12; *Be astonished O ye Heavens at this, and be horribly afraid, be ye very desolate, saith the Lord*; Why, what is the matter? *For my people have committed two evils, they have forsaken me the Fountain of living waters, and hewed them out cisterns broken cisterns, that will hold no water*, This is a sin that *breaks the very heart of God*, and it had need *break our hearts to commit it. I am broken saith God* (of his people Israel) *for their whorish heart.* If *God be broken* with it, it is time for us to be *broken with it.* *Reas.* 6. Ezek. 6. 9.

It is a sin so great, *as that it puts a great aggravation upon every sin*; It makes the least sin of us in England, greater then the greatest sin of the Heathens; of the Christians in Germany and Ireland; yea then the sin of the Devils themselves. *Reas.* 7.

1. *Greater then the sins of the Heathen*, because we sin against greater mercy; *Tribulation and anguish upon every soule that* Rom. 2. 7.

 doth

doth evill, first upon the Iew, then upon the Gentile: Why first upon the Jew? Because the Jews received more mercies then the Gentiles. I may justly add, *First upon the Christian*, then upon the Jew, then upon the Gentile, because the *Christian* hath received more mercy from God, then either Jew or Gentile.

Amos. 3. 2. *You onely have I known of all the Nations of the earth, therfore I will punish you for all your iniquities*; because you sinne against *more light, more grace*, and therfore your sinne is more *ungratious*.

2. This makes the least sinne of us in *England* greater then the greatest sin of *Germanie*, *or of Ireland*, because God hath dealt more mercifully with us, then with them: therfore Christ

Math. 12, 21, 22. saith, *Wo be to thee Chorazin, wo be to thee Bethsaida; for if the mightie works which have bin done in thee, had bin done in Tyre and Sidon, they would have repented long ago in dust and ashes. But I say unto you, it shall be more tollerable for Tyre and Sidon at the day of judgment, then for you.* If *Bohemia* and the *Palatinate* had had the mercies and deliverances that we have had, they would have repented in dust and ashes, therfore it shall be easier for them at the day of judgment then for us. *And thou Capernaum which hast bin exalted to heaven, shalt be brought down to Hell, &c.* God hath lifted us up in mercies to heaven; therefore we must look for the *lowest hell*, if we abuse them.

3. This makes the sins of England greater then the sinne of the Divels, though not simply, yet in three respects:

1. The *Devils never sinned against the bloud of Iesus Christ*; Christ never dyed for them, but he dyed for us. For, verily he

Heb. 2. 16. took not on him the nature of Angels, but he took on him the seed of *Abraham*.

2. The *Devils never sinned against Gods patience.* God was not patient towards them, but as soon as ever they sinned, he cast them into Hell. *Deus non expectabat Angelos*, as *Bernard* saith: but we sin against the blood of Christ, and the patience and long-suffering of God, which is very great towards mankind.

3. The *Devils never sinned against any example.* For they were the first that sinned, and were made the first example; but wee have had divers examples of Gods wrath against Sinne, the

example

example of the Devils, and of the punishment of the old world, of Sodom and Gomorrah, and many hundred such like, and yet we sin notwithstanding all these examples. In these three respects, to sinne against the *mercies of God is more then diabolicall.*

It is a *sin that takes away all excuse*, and will so confound a man at the day of Judgement, that it will make him speechlesse. *Reason* 8.

This is excellently set out in the 9. chap. of *Ezra*, ver. 6,7,8,9,10. *O my God, saith Ezra, I am ashamed and blush to lift up my face to thee, O my God: for our iniquities are increased over our heads, &c. For we were Bondmen, yet our God hath not forsaken us in our bondage, but hath extended mercy to us, &c. And now O our God, what shall we say after this? for we have forsaken thy Commandements.* What excuse shal we bring? What shift shall we plead? What shall we say? That is, we have nothing to say. *This interrogation is an emphathicall negation. Had I not come unto you, saith Christ, ye had had no sinne, but now ye have no excuse.* Had not GOD shewn such mercies to England, it might have had some Apologie to plead for its contempt of the Gospell, for its pride, for its adultery, and drunkennesse, but now it hath no excuse. *To sinne after mercy shuts up all defence.* What *shall we say after this, O our God? for wee have forsaken thy Commandements.*

This Doctrine is a *blacke bill of indictment against all those that are not ashamed to sinne against GOD, notwithstanding the mercies they have received from God.* GOD hath done mighty things for this Nation, hee hath heaped Deliverance upon Deliverance; *Wee have had more deliverances then there are Commandements.* And yet notwithstanding are there not many of us, that sinne in the midst of mercies? *That are like the Horse and Mule that have no understanding?* Psalm 32. As a Horse the more it is pampered, the more it *Use* 1.

kicks againſt the Rider; ſo there are many, the more they are *fed to the full with mercy*, the more they rebell againſt the God that feeds them; Like unto the *thick vapours*, which are firſt *exhaled* by the *Sunne*, and afterwards when they come into the *Aire*, ſtop the light of the *Sunne* from ſhining upon us. There are many ſuch *vapours* whom *God* hath exalted, and lifted up in *honour* above others, that make no other uſe of their *honour*, but to *darken the glory of God*, and to hinder the light of *God* from *ſhining* upon us, Let Conſcience ſpeak, Are we not as proud, as covetous, as blaſphemous, as adulterous, as ungodly, as ever, notwithſtanding all that God hath done for us? Deut. 32.6. May I not ſay to you as *Moſes* to the Iſraelites; *Do yee thus require the Lord, O yee fooliſh people and unwiſe?* Is not he thy Father that bought thee? Hath he not made thee, and eſtabliſhed thee? Is not hee the God that hath multiplyed mercies upon us? The *Lord humble us this day for this ſinne.*

There are divers ſort of men come under this Reproof.

1. Such as *ſin notwithſtanding mercies.*

2. Such as *ſinne under mercies*, at the ſame time when God is ſhewing mercy unto them. Of theſe *David* ſpeaks, Pſal. 106. 7. *Our Fathers underſtood not thy wonders in Egypt, they remembred not the multitude of thy Mercies, but provoked him at the Sea, yea even at the Red Sea.* This was a great aggravation. They ſinned at the very place where they were delivered, and at the very time when they were delivered, *at the Sea, even the Red Sea*: And as it is Pſal. 106. 13 at the 13. verſe, *They ſoon forgat his workes*: the word in the Hebrew is, they made haſte to forget his works. This is our condition: *God* hath brought us into the *ſchoole of mercy*, but are there not many among us that turn this *ſchool of mercy into the ſchool of iniquity*? that remain irreformable in a year of Reformation, that not onely *hate to be reformed, but hate the very Reformation it ſelf*? that ſinne

under

under mercies, even under mercies?

3. Such as *ſinne with the mercies of God*, that like the *Spider, ſuck poyſon out of thoſe flowers out of which a Bee ſucks honey*; that ſuck their damnation out of thoſe mercies, out of which the godly ſuck their ſalvation; that *make a golden Calf of the jewels of mercie*, and ſacrifice their ſonnes and daughters unto Devils; that *turn the grace of God into wantonneſſe*; that improve their honours, learning, wealth, parts, to make themſelves more active to ſin againſt God, to be *Ingenioſe nequam facundi, ſed malo publico.* As *Baſil* ſaith of *Eve*, That God gave her to be a *helper to Adam*, and made her of the *rib of Adam*, but the *Devill took this rib, and made a Dart of it*, and with this *dart ſhot at Adams heart*, and *wounded* him to death, *Per coſtam petit cor*: ſo God hath beſtowed mercies upon us to help us to ſerve him more chearfully, more liberally, but there are many that play the Devils part, and that take theſe mercies, and make darts of them to ſhoot againſt God, and his cauſe: *Non hos quæſitum munus in uſus.* μέλος εἰλήφθη, βέλος ἐπέμφθη.

There are thouſands in the world that are *worſer for the mercies they receive from God*, that are like unto a *dung-hill*, the more the *Sunne of mercie ſhines upon them, the more they ſtink and putrifie in all ſinne.* And as the clay is hardened by the Sunnes ſhining upon it, ſo there are many, the more health, the more wealth, the more honour, the more mercie they receive from God, the more they harden their hearts againſt God; like *Elies two ſons*, the kindlier their Father dealt with them, the worſer they were; like *Abſalom*, that as ſoon as ever his Father received him into *Ieruſalem*, then he began to conſpire againſt him. Of theſe *David* ſpeakes, *Becauſe there are no changes in their lives, therefore they fear not God*, becauſe they meet with no croſſes; and Pſalm. 73. 5, 6, 7, 8, 9. *Becauſe they are not plagued like other men, therefore pride compaſſeth them about as a chain, they have more then* Pſal. 55. 29

heart

heart can wiſh, therefore they ſpeak wickedly and loftily, and ſet their mouths againſt the Heavens, &c. like *Dionyſius*, that becauſe he proſpered in his Voyage by Sea, after he had robbed the Temple, boaſted and ſaid, *Behold how the Gods love Sacriledge!* I beſeech you (right Honourable) let us examine whether wee be not guilty of theſe ſinnes, for they are ſuch ſinnes which we are all very prone to commit. *Hezekiah* though a good King, yet he *ſinned after* mercie; when he was recovered of his ſickneſſe, *his heart was lifted up with pride.* *Lots* wife alſo, as ſoon as ever ſhe was delivered out of *Sodom*, began to *apoſtatize*. Nay *Lot* himſelf after he had *received ſo great a mercy*, and had ſeen ſo *fearfull a judgment*, yet when hee came to *Zoar* he was drunk, and committed inceſt, which he never did while he was in *Sodom*. And *Noah* alſo when he came out of the *Arke* was made drunk, which he never was when he lived among the wicked in the old World. And *David* alſo, when delivered from all his enemies, then *he ſaid in his proſperity he ſhould never be moved*, and then he lay with *Bathſheba, and murdered Uriah*. And therefore if we be guilty of this ſin, *let us be deeply humbled for it before the Lord this day.*

2 *Chron.* 36. 32.

Pſal. 30. 6.

There is no ſinne that doth more provoke God to anger, or ſooner cauſe him to deſtroy a Nation, and to deſtroy it utterly, then this ſinne: *To ſinne after mercie, under mercie, and with mercies.* So it is ſaid, *Ezra* 9. 13, 14. *Seeing thou O God haſt given ſuch a deliverance as this, ſhould we again breake thy Commandements, and joyn in affinitie with the people of theſe abominations? wouldſt thou not bee angrie with us, till thou hadſt conſumed us, ſo that there ſhould be no remnant nor eſcaping?* To ſin after mercy; and with mercy, procures *univerſall* and *utter* deſtruction. *Becauſe I called, and ye refuſed, I have ſtretched out my hand, and no man regarded, I alſo will laugh at your calamitie, I will mocke when your fear commeth, &c.*

Prov. 1. 24.

God

God is never more angry then when he laughs. *Quod Deus loquitur cum riſu, id tu legas fletu. Wee have never more cauſe to weepe, then when GOD laughs.* Zachary 7. 13, 14. *Therefore it is come to paſſe, that as he cryed and they would not heare, ſo they cryed and I would not heare, ſaith the Lord of Hoſts, but I ſcattered them with a Whirl-wind among all the Nations whom they knew not: thus the Land was deſolate after them.*

There are divers reaſons (beſides the reaſons before named) why this ſinne (to ſinne with the mercies of *GOD*) ſhould be ſuch a *God-provoking*, ſuch a *Land-deſtroying* ſinne; which I the rather mention, that they may bee forcible helpes to Humiliation, which is the proper work of this day.

Becauſe mercie in it ſelf is ſo rare and excellent a jewell, beſtowed upon England, purpoſely to ſerve God withall, that to abuſe it to the diſ-ſervice of God, muſt needs be a God-provoking ſin: for theſe rules in Divinity are very clear; Reaſon 1.

1.

The greater the perſon is we ſin againſt, the greater the ſin; as to offer an affront to a *King*, is a greater offence then to injure a common Gentleman.

2.

The better the perſon is againſt whom we ſinne, and the more good we expect from him, or have received from him, or the more need we have of him, the greater is the offence to offer wrong unto him. Now mercy is the *greateſt and chiefeſt of Gods attributes.* In themſelves *GODS* attributes are all equall, but in regard of our neceſſities, as Oyle ſwimmes above all other Liquors, as the Eagle is the chief of Birds, the Lyon of Beaſts, gold of Metals, ſo mercie is the chief of all *GODS* attributes, and therefore to ſinne with mercy muſt needs be a horrible ſinne. *Mercie* is an *Attribute* that wee all *ſtand in need of*; the beſt of men need mercie, as well as the worſt of men. Mercie is the *beſt Friend* wee *have*, and indeed *the onely Friend in GODS boſome to plead for us*, it is the

onely

onely Orator, and Embaſſador to intercede for us, it is the onely *fiery Chariot to carry us up to Heaven.* When juſtice pleads againſt us at Gods barre, we have no refuge but to his *Mercy-ſeat.* And therfore to abuſe ſo *dear a Friend as Mercy*, and ſo *great a Friend as Mercy*, and ſuch a *precious Friend*, and ſuch a *neceſſary Friend*, muſt needs make us *aſhamed*, if not *paſt ſhame*, and muſt needs provoke God to anger, though he be full of mercy; eſpecially if we conſider the *ſuperlative mercies that God hath beſtowed upon England*; for this is another rule in Divinity: *The more elevated, and the more diſtinguiſhing any mercy is, the greater the ſinne, to abuſe it to ſinne. Corruptio optimi peſſima*, the *beſt things abuſed, prove the worſt ſinnes.*

Reaſon 2. Becauſe *he that ſinnes with the mercies of God, fights againſt God with his own weapons*, which muſt needs provoke God. Suppoſe a man ſhould come into a Smiths ſhop, and take up the Smiths own Hammer, and knock him on the head, this were to commit a double ſinne, not onely to kill the Smith, but to kill him with his own Hammer. Such a double ſinne are they guilty of, with the more wit they have, the more they plot againſt God, and the more health, and honour, and wealth, the more they deſpiſe God and his Commandements, with their wealth and honour. If a Chirurgeon ſhould freely beſtow pains and charge to cure a man of a lame hand, and he ſhould as ſoon as ever he is cured kill this Chirurgion with his cured hand, this were a horrible ingratitude, and a provoking ſinne.

Thus do they, that when they are delivered from ſickneſſe, and made whole, fall preſently to ſinning againſt God with their health. This ſinne is ſo great, that the Apoſtle cryes out, *Shall I take the members of Chriſt, and make them the members of an Harlot? God forbid:* the word in the Syriak is, *God forgive*: God forbid, God forgive, I ſhould be ſo vile and wicked.

Becauſe

Becauſe *he that ſinneth with the mercies of God, turnes the greateſt good into the greateſt evill*, and *brings darkneſſe out of light, which is a worke proper to the Devill.* It is *Gods* worke to bring *light out of darkneſſe, good out of evill*, but it is the *Devils worke* to bring *evill out of good.* Now to ſinne with *Gods mercies* is to bring the *greateſt evill out of the greateſt good* To bring the darkneſſe of ſinne out of the light of mercy. It is to *act a Devill*, which GOD muſt needs abhorre, and which will certainely bring us to the Devill. *Reaſ.* 3.

To ſinne with mercy is to make mercy to be our adverſary. And if mercy plead againſt a Nation, then looke for ſpeedy deſtruction. *Mercy* is our *beſt friend* (as you have heard) but when we ſinne againſt it, we turne our *chiefeſt friend into our biterreſt enemy*, and mercy it ſelfe cryes to God againſt us, and the cry of mercy cryes lowder againſt us than the cry of juſtice. As *poyſon when it is mingled with ſweet Wine, the Wine puts ſtrength into the poyſon, and makes it more powerfull: ſo the ſweet mercies of God, when they are mingled with our ſins, put ſtrength into our ſins, and make them more powerfull to deſtroy us.* In the tenth of *Judges* 11. God brings in his deliverances to plead againſt the people of *Iſrael.* *'Did not I deliver you from the Ægyptians, and from the Amorites, and from the Children of Ammon, and from the Philiſtines, the Zidonians alſo and the Amalekites?* &c. *Yet you have forſaken me, therefore I will deliver you no more.* When juſtice pleads againſt a Nation, there is mercy to fly unto: but if *mercy* (becauſe it is abuſed to ſin) become *our enemy*, there is no way but *everlaſting ruine.* *Reaſ.* 4. Iudg. 10.11

To ſinne with the *rare and choyce mercies of God* (ſuch as the mercies of *England* are) *is a ſinne of ſuch tranſcendent unkindneſſe, as that God cannot but deſtroy ſuch a Perſon, or ſuch a Nation that is guilty of it.* When *David* was uſed unkindly by *Nabal*, upon whom hee had beſtowed many curteſies, how did this unkindneſſe provoke *David* to anger? in ſo much as he ſaid, *Surely in vaine have I kept all that this fellow hath in the Wilderneſſe, ſo that nothing was miſſing of all that appertained unto him, and he hath requited me evill for good: ſo, and more alſo doe God unto the enemies of David, if I leave of all that pertaine to him by the morning light, any that piſſeth againſt the Wall.* Thus is the *great Jehovah* enraged when wee ſinne with *his favours.* *God* will ſay, *In vaine* *Reaſ.* 5. 1 Sam. 25. 21, 22.

have I adorned thee with all the Iewels of my mercy, which thou as a ſwine haſt trampled under thy feet. In vaine have I given thee learning, and riches, and my Goſpell, &c. *for thou haſt requited mee evill for good, therefore in deſtroying I will certainely deſtroy thee.*

2 Sam. 10. Thus alſo we reade in the 2 *Sam.* 10. When *David* ſent a kind Embaſſage to *King Hanun*, to comfort him after his fathers death, and he deſpiſed and abuſed the meſſengers, *ſhaving of the one halfe of their beards, and cutting off their garments in the middle,* &c. this did ſo farre incenſe *David*, as it made him deſtroy them all after a rigid manner. *Gods mercies are like Davids meſſengers meſſages of love.* God lookes we ſhould improve theſe meſſages to his glory. But if we deſpiſe them, and abuſe him with them he will utterly deſtroy us. *O conſider this, you that forget God, You that undervalue his mercies, You that contemne his mercies. You that ſinne with his mercies!* How angry was *Chriſt* with *Peter*, becauſe hee would not ſuffer him to *waſh his feete?* he ſeemes to be more angry with him then when hee *denyed* him, becauſe hee refuſed an act of Chriſts love. Chriſt tooke it unkindly, at *Peters* hands. When *God* comes *in love* to us, and offers to waſh us, and to reforme us, if we refuſe to be waſhed, and chooſe rather to wallow in the mire
Ier. 51. 9. of ſin and ſuperſtition, this will provoke God more than if we did flatly deny him. *We would have healed Babylon, but ſhe is not healed, forſake her, and let us goe every one into his owne Countrey, for her judgement reacheth unto heaven, and is lifted up even to the skies.* Which words tell us. *That thoſe that ſinne with mercies, ſhall be lifted up as high in judgment as they are in mercy.* Thus it is like-
Ezek. 24 13. wiſe ſaid *Ezekiel* 24. ver. 13. *Becauſe I have purged thee and thou waſt not purged, thou ſhalt not bee purged from thy filthineſſe any more till I have cauſed my fury to reſt upon thee.* Oh that the *LORD Would give us hearts to lay theſe things to heart?* Oh let us bee aſhamed and confounded, aſhamed, and aſhamed, that ever wee have ſinned, *after mercies, under mercies, and with mercies.*

And indeed when I conſider ſeriouſly *how the mercies of England are abuſed by England*, I am poſſeſſed with exceeding great feare, leaſt all our mercies ſhould bee but *forerunners of ſome greater miſeries*, and all our *preſervations, reſervations* to ſome greater deſtruction.

ſtruction. For *though the times are changed, yet our people are not changed*; though the times be better, yet the men that live in theſe times are not better.

The *Sodomites* were *delivered by Abraham*, but becauſe they ſinned *after their deliverance*, their *preſervation* was but a *reſervation*, for a greater deſtruction by fire and brimſtone. *Lots* Wife was delivered out of *Sodom*, but becauſe ſhe looked backe towards *Sodom*, her *preſervation* was but a *reſervation* to be turned to a pillar of ſalt. *Pharaoh* was often delivered by the prayer of *Moſes*, but becauſe hee hardned his heart after deliverance, his *preſervation* was but a *reſervation*, till he was drowned in the Red Sea. The *people of Iſrael* had deliverance upon deliverance, but becauſe they continued to ſin after deliverance; God at laſt deſtroyed them with a wofull deſtruction. The Lord open our eyes to conſider theſe things, and to be confounded and aſhamed for our evill doings, and to loath our ſelves, for our former abominations, and to be humbled exceedingly for our ſinnes againſt mercy, that God may continue his deliverances to us, and our poſterity after us as long as the Sun and Moone endureth. Geneſis 14.

Uſe 2. Seeing God hath done ſuch rare things freely for this Nation. *Let us be exhorted to ſubſcribe to the obedience of this Text*, and not only be humbled for what is paſt, but *aſhamed and confounded for the time to come, to ſin willingly againſt ſo mercifull a God.* Let an argument from mercy prevaile with you. It is a *great objection againſt ſome kinde of Preachers, that they preach nothing but Hell and damnation.* This Objection cannot bee brought againſt me this day. Behold I come with an *Olive branch of peace in my mouth.* I come as a *Barnabas*, not as a *Boanerges*, as a Miniſter of the Goſpell, all apparrelled with rich mercy. It is a *great mercy that wee have mercies to breake our hearts withall.* What would *GERMANIE* give if they had theſe mercies? What would *IRELAND* doe for GOD, if they had theſe mercies? O let mercy melt us. This was *Nathans* argument to *David. Thus ſaith the Lord God of Iſrael, I annointed thee King over Iſrael and delivered thee out of the hand of* Saul, *and I gave thee thy maſters houſe and the houſe of* Iſrael, *and of* Judah *and if that had beene too little, I would moreover have given unto thee ſuch and ſuch things. Wherefore haſt thou deſpiſed the Commandement of the Lord to do* 2 Sam. 12.7 8, 9.

evill in his ſight: Thou, for whom I have done ſo much: Wherefore haſt *thou* deſpiſed the commandement of the Lord? This made *David* cry out, *I have ſinned againſt the Lord.* Me thinks I heare God ſaying unto us here preſent, *I have delivered you from many dangers, I have recovered you from many ſickneſſes, I have heaped many favours upon you, and if this had not beene enough, I would have done ſuch and ſuch things, wherefore have you rebelled againſt me?* O that this might affect our hearts. Obſerve how *Davids* Mercy wrought upon *Saul*, 1 *Sam.* 24. 16, 17, 18 *David* had gotten *Saul* at an advantage, & ſpared him when he might have deſtroyed him, this did ſo worke upon *Saul*, that he *lift up his voyce and wept, &c.* Nothing ever moved *Saul* ſo much, as the kindneſſe of *David* towards him.

1 Sam. 24. 16, 17, 18.

So when we conſider how neare we have beene to deſtruction, and how often God hath ſpared us, when he might have deſtroyed us; let us lift up our voyces and weepe for our ſinnes againſt ſuch a God. Obſerve how *Mephiboſheth* was affected with *Davids* mercie, in 2 *Sam.* 9. *David* had cauſe to be revenged upon the houſe of *Saul*, but hee freely ſhewed kindneſſe to *Mephiboſheth, reſtoring him all his fathers lands, and cauſing him to eate bread at his Table continually.* And this Mercy did ſo melt his heart, that he cryes out, *What is thy ſervant, that thou ſhouldeſt looke upon ſuch a dead Dog as I am?* O let the contemplation of Gods love towards us make us to loath our ſelves for our abominations, and ſay, *What am I, a dead Dogge, an impure Swine, an uncleane Leper, that the Lord my God ſhould doe ſo much for me!* Beloved in the Lord, it is my comfort that I preach this day to thoſe that are *Noble and ingenuous.* My humble ſuite is, That you would appeare to be ſuch indeed and in truth. An *ingennous ſpirit is more wrought upon by love, than feare.* This Faſt might have beene in bloud, the Land might have beene in confuſion this day. Let the *goodneſſe of God drive you to repentance.* Let the *love of Jeſus Chriſt conſtraine you to obedience.* There is a conſtraining power in love. Though a ſtubborne and ſlaviſh ſpirit is more wrought upon by *judgments than mercies*; yet a gracious and godly heart is more wrought upon by *mercies than judgements.* And indeed in its owne nature, *Mercy worke more powerfully, more kindly, more inwardly and deeply, than judgements.*

2 Sam. 9.

I. Mercy

1. Mercy workes more *powerfully than judgements.* And therefore the Apostle *Paul, beseecheth us by the mercies of God*; he doth not say, *I beseech you by the judgements of God:* And in 2 *Cor.* 7. 1. *Having these promises, let us cleanse our selves from all the defilements both of flesh and spirit.* He doth not say, *having these threatnings, let us cleanse our selves, &c.* Let a Cart loaded goe over a *River frozen with Ice*, the Cart breakes the *Ice*, but it remaines *Ice still*; but let the sun shine upon the River, and it will melt the *Ice*, and dissolve it into water, so as nothing of the *Ice* shall remaine. The judgements of God may breake a hard heart, but it will remaine hard still, as a Rocke broken in peeces remaines a Rocke; But the Sun-shine of Gods Mercy, and the consideration of Gods love to us in Christ will breake the heart to powder, and make it not onely a *broken heart*, but a *soft and contrite heart.* Have you not seene a Malefactor at his condemnation and place of execution, when without hope of mercy, carrying himselfe desperately, and obdurately in sinne, and afterwards, when informed that there was a pardon provided for him, hath bin exceedingly melted and broken in heart, at the consideration of the graciousnesse of the King towards him. Rom. 12. 10 2 Cor. 7.

2. *Mercy workes more kindly and sweetly than judgements*; *As a thicke Clond that is melted by the Suns shining* upon it *distilles downe* sweetly into a *fruitfull showre*, but the *cloud* that is broken with a *thunder-bolt* makes a mighty cracke, and teares the *cloud in peeces:* So the mercies of the Gospell doe kindly worke upon the heart *opening it, as it did the heart of Lydia*, and sweetly melting it into teares after a blessed and comfortable manner: But the thunder, bolt of Gods judgments makes an *earth-quake* and *a heart-quake as it did upon the Gaoler, Acts* 16. As the *blustering windes teare up the Trees by the roots:* So doe the judgements of GOD rend and teare the heart quite in pieces, but mercies will kindly dissolve it.

3. *Mercies will work more inwardly.* Take a piece of Gold, beate it with a hammer never so much, and yet you shall never separate the drosse from the Gold by beating of it, but put the Gold into the furnace, and the fire will separate the drosse from it. The hammer of the Law will batter and bruise the soule, but the drosse still remaines in it; but the fire of the Gospell, the furnace of Gods love

will ſeparate a man and his luſts, and purge out the filth that is inwardly got into the ſoule. *The Sunne by its hot beames made the Traveller*, (As it is in the Fable) *put off his Cloke*, when *the bluſtering winde made him gird his Cloke faſter about him.* Thus you ſee how mercy workes more *powerfully*, *more kindly*, *more inwardly.* Oh that it might appeare in our hearts this day, that this doctrine that I preach, is true. I reade that *Cæſar* upon a certaine time with a book in his hand was hearing of *Cicero* pleading, and was ſo taken with his eloquence and liſtened ſo attentively, that he let fall his booke.

Oh that the Lord would ſo affect you with the conſideration of *Englands* mercies, that your ſins may fall away from you, as *Cæſars* booke did from him. That you that write, may blot your bookes with your teares, and you that looke upon mee may looke with teares in your eyes. Let us ſhed penitent teares *this day* for the ſins *of many yeares.*

Let us ſtudy the duty of this Text, let us be aſhamed and aſham d for our ſinnes. There be many men, ſaith *Chryſoſtome*, That are *aſhamed of, what they ſhould not be aſhamed*, and *not aſhamed, of what they ſhould bee aſhamed*: are aſhamed to *confeſſe their ſinnes*, but not to *act their ſinnes*, not aſhamed to bee ſeene *at a Play houſe*, but aſhamed to bee *ſeene at GODS Houſe upon a Weeke day*, aſhamed of CHRIST and his cauſe, aſhamed to bee accounted preciſe, but not aſhamed to bee *Wicked and ungodly.* And as the ſame Author ſaith, Many men are *not aſhamed to ſinne*, but aſhamed to bee *knowne to ſinne*, not aſhamed to commit adulterie, but to bee knowne to commit it, not aſhamed to bee ſinners but to bee *called ſinners*, not aſhamed to bee covetous, but aſhamed to bee called covetous. *This ſhame comes from the Devill, and Will bring us to the Devill* Let us pitch the act upon the right object. Let us be aſhamed of our evill (and not of our good) doings. Shame is the *daughter of ſin.* If there had not beene ſin, there never had beene any ſhame. But God hath appointed the *daughter to devoure the mother.* As the *Worme eates up the tree that bred it*, ſo let ſhame devoure ſinne. There is *no creature capable of ſham e but man.* Bruit beaſts are capable of feare and ſorrow, but n ſ of ſhame; GOD forbid any here preſent ſhould bee ſo brutiſh as to bee paſt ſhame. To ſinne and not to bee aſhamed

of

of it, is *Limen inferni*, the next doore to damnation. The heathen hath a saying. *Erubuit, salva res est.* As long as there is shame there is hope. O let us be confounded and ashamed, and let mercy bee the *Midwife* to bring forth this shame and sorrow. The Apostle commands us, *That if our enemies hunger, We should feed them, if they thirst Wee should give them drinke, and in so doing we shall heape coales of fire upon their heads.* The meaning is. That this mercy will bee like a *heape of hot Coales*, either to melt their hearts and make them our friends, or if they persist in their enmity, to adde fewell to their torments in Hell. *God hath heaped many hot Coales of fire upon our heads, Oh let this fire burne up our drosse, and melt our hard hearts, least if Wee continue obstinate, these Coales of fire serve to adde to our burning in Hell.* I read in the ninth of *Daniel*: When *Daniel* saw that the time was come wherein GOD had promised to deliver *ISRAEL* out of *Babylon*, this mercy made him *fast, and mourne, and confesse his sinnes with shame and confusion of face, &c.* Wee hope the *time is come, yea the set time*, wherein GOD intends to shew mercy to *England*. O let us pray, and mourne, and weep, and take shame for our scarlet abominations.

Rom. 12. 20

Dan. 9.

If we were sure that God would perfect what hee hath begun and consummate our hopes this would mightily dissuade us from ever sinning against God. *Object.*

It is an argument sufficient that there is a possibility, though not a certainty. This was enough to worke upon the *Ninivites*: *Let us cry mightily to God, and every man turne from his evill way. Who can tell if GOD Will turne, and repent, &c?* Who knowes but that GOD may reare us up a glorious CHURCH? *Ezra* blesses God, that *hee had given them a little reviving in their bondage.* Wee must doe as the servants of *Benhadad*: *Behold* (say they) *Wee have heard that the Kings of Israel are mercifull Kings, let us put sacke-cloth upon our loynes, and ropes upon our heads, peradventure hee Will save thy life, &c. And when they came to the King, they did diligently observe whither any thing would come from him, and did hastily catch at it, &c.* So must we diligently observe and catch at the very first appearance of mercy, and lay hold upon the very first opportunity, I reade: *Zach.* 4. 10. *Answ.*

Ionah 3, 7, 8, 9.

Ezra 9. 10.

1 Kings 20. 31, 32, 33.

Zach. 4. 10.

Who

Who hath despised the day of small things? The Prophet speakes of the rebuilding of *Jerusalem*, which at the first was so small, that *Sanballat Tobiah*, and the rest of the enemies of Gods Church laughed them to scorne and said, *What doe these feeble Iewes, will they fortifie themselves? will they make an end in a day? will they revive the stones out of the heapes of the rubbish which are burnt? even that which they build, if a Fox come up, hee shall even breake downe their stone wall, &c.* Yet notwithstanding they did goe on, and build, and finish the worke, and all the *mountaines of opposition became a plaine before them*; And therefore let us not despise the day of small things. It is with the *friends* of the Church, as with the *enemies* of the Church, when the Churches enemies begin to fall before Gods people, they shall certainely fall. As *Hamans* Wise men told him, *If Mordecai be of the seed of the* Jewes *before whom thou hast begun to fall, thou shalt not prevaile against him, but shalt surely fall before him.* (Mark those words, If he be of the seed of the *Iewes*, that is, of the people of God.) And when they fall, they fall by degrees, as it is, *Exod.* 14. First, *God troubled the Ægyptians, then he took off their wheeles from their Chariots, then hee drowned them in the Red Sea.* So it is with the friends of the Church. If they begin to rise before the enemies of the Church, they shall certainely rise, and bee advanced higher and higher. And therefore when a little crevice of light appeares, when God doth but begin to looke towards us, as hee did upon *Peter*, let us weepe bitterly that ever we should sinne against such a God. When a Cart is in a *quagmire*, if the Horses finde it comming they will pull the harder. God is now drawing neare to us in mercy, we have beene in a *deepe quagmire*, like *Ieremy* in his Dungeon, and God is beginning to pull us out. O let the free mercy of God and his unparalleld love breake our hearts for, and from sinne.

Nch. 4. 2, 3.

Ester 6. 13.

Exod. 14.

Object. 2 If this be true, Then all our Ministers will be found lyars, for they have propheſied the certaine ruine and desolation of *England*.

Ans. 1. *Jonah* was no lyar when he preached, *Yet forty dayes and NINIVEH shall be destroyed*, because hee was to bee understood conditionally. So are all our threatnings to be understood with an, If, *&c.*

Answ. 2. Wee Ministers preach What *God in his ordinary way is wont to doe*,

doe, and what God in his word hath threatned to a Nation guilty of such sinnes as ours are. *But God hath dealt with England not according to his ordinary rule, but according to his Prerogative. England* (if I may so speake with reverence.) is a *Paradox to the Bible.* The Bible tells us what sins will make a Nation ripe for destruction, and wee finde these sins in our Nation. But if God will leave his ordinary roade, and except us from the generall rule and miraculously save us by Prerogative, and free grace, who can hinder a free agent? This is a rare act of his Prerogative, *and the more mercy there is in it, the more ought we to be confounded for our apostasies, whoredoms, abominations, and rebellions against this God.*

Men brethren and fathers, If all that I have said this day will not work upon your hearts give me leave to name some other kind of mercies unto you. For I am all for mercy this day.

1. Consider, *What a mercy it is for God to make you men*, when he might have made you toades. I doubt not but you have heard the story of the two Bishops, that being riding to the Councel of *Constance*, & espying by the way a poore Country man weeping, turned towards him and asked him, *why he wept?* he answered, *I weep to see this toad* (that lay upon the ground before him) *because I never blessed God sufficiently, for that he made me a man, and not a toade.* This answer made them go away astonished and ashamed, for their own unthankfulnesse. And it may justly work the like effect in us.

2. Consider, *What a mercy it is to bee not onely a man, But a rich man, a Gentleman, Knight or Lord, &c.* there are none here, but such whom *God* hath lifted up above thousands in outward mercies. What a shame is it for a poore Cobler to doe more service for God, then it may be some of you doe, that have receaved so much from God. May not Christ say to you as hee did to the Jewes? *I have done many great works among you, for which of these do you stone me?* I have done many great things for you, *I have given you health, wealth, credit, wit, and honour, and for which of these is it that thou blaspheemest my name, and despisest my Sabbaths, and refusest to obey my Commandements?* It is said of *Heliogabalus*, that he provided *silken halters* to hang himselfe withal, and *pondes of sweet water* to drowne himselfe withall, *gilded poysons* to *poyson* himself withall. O let not your honours and riches, *&c.* be *silken halters to strangle your soules?* let not your *pleasures* bee

ponds of ſweet water to drown your *ſoules!* let not your *preferments* bee *gilded poyſons, to poyſon your ſoules!* Say as *Nabal* did (but in a better ſence) *ſhall I take my health which God hath given me to ſin againſt my God with it?* God forbid. *Shal I take the wit that God hath given me, to plot againſt God, & his cauſe with it?* God forbid.

Rom. 2. 3. Conſider, *the patience of God towards us.* This is an argument that ſhould drive us to repentance, *Ro.* 2. There is no *ſin, but it is committed in the very boſome of God.* For *God filles heaven and earth,* and ſees all your *curtaine abominations.* And hee is *able* to deſtroy you, hee is *juſt and muſt wound the hairy ſcalpe of thoſe that goe on in their wickedneſſe,* and he is a holy and a pure God, that hates your iniquities from his very heart. And yet behold how patient this God is towards you! At ſuch a time, when thou wert in the act of adultery, he might have ſent thee to hell in the very act, hee might have *made thy tongue to rot, the laſt oath thou ſworeſt.* Nothing with held him but pure mercy. *O let this melt your hearts.* What *a mercy is it to bee out of hell?* Many in hell, have not ſinned the ſins that we have done. It is his free grace that wee are delivered. We might have bin weeping in hell at this inſtant: And *then our teares ſhould have been our hell, but now they will prove our heaven, if God worke them in us.*

4. Conſider, *the Lord Jeſus Chriſt and his love in dying for thee.* If thy heart bee as hard as an *Adamant,* the bloud of this *ſcape Goate* wil ſoften it. There were five men met together, that asked one another what means they uſed to abſtaine from ſin. The firſt anſwered, *That hee continually thought upon the certainty of death, and the uncertainty of the time of death, and that made him live every day as if it were his laſt day.* The ſecond *meditated of the ſevere account, he was to give at the day of judgment, and of the everlaſting torments of hell, and this kept him from ſin.* The third of *the vileneſſe and loathſomnes of ſin, and of the excellency and beauty of grace,* and this *made him abhorre ſin.* The fourth, *of the everlaſting rewards and pleaſures provided for thoſe that abſtaine from ſin, and this prevailed with him.* The fifth and the laſt *continually meditated of the Lord Ieſus Chriſt and of his love,* and this made him aſhamed to ſin againſt *God.* This laſt is the *greateſt motive of all.* If the *pacification* betweene the two Nations of *England* and *Scotland* will not affect us, let the *great pacification that Chriſt hath made*

made for thee between God and thy ſoule move thy heart to be aſhamed to offend God. It is the greateſt argument I can uſe to ſay, *For Ieſus Chriſt His ſake be aſhamed and confounded for your evill wayes.*

5. Conſider, *the long enjoyment of the Goſpell*, the powerfull and plentifull preaching of it, joyned with peace and plenty. And let us mourn for our Goſpell ſins for our unprofitableneſſe, and *unfruitfulneſſe* under ſuch *fruitful means*, that we have bin like a barren ground which no plowing will make good. Let us mourn for our unbeliefe, and impenitency. Let *Goſpel ſins* produce *Goſpell ſorrow. Teares are made only for ſin.* If we mourn our eyes out for worldly loſſes, we cannot profit our ſelves. But if we *weep for ſin this will quench the fire of hell.* There are two ſorts of ſins: And 2. ſorts of curſes, legall ſins and Goſpel ſinnes, legall curſes and *Goſpel curſes:* Legall ſins will bring legall curſes; But *Goſpell ſins* (unleſſe there be *Goſpell ſorrow*) will bring *a Goſpell curſe, which is above all legall curſes.* Of this curſe the Apoſtle ſpeaks, 1 *Cor.* 16.22. *If any man love not the Lord Ieſus Chriſt, let him be Anathema Maranatha:* that is accurſed for the preſent, and reſerved for the vengeance which Chriſt will render to all unbelievers, when he comes to judgement. This is *curſe upon curſe.* And this is the curſe due to them that abuſe mercies. The *Lord deliver us from this curſe.* 1 Cor. 16. 22.

6 Let every man conſider *the perſonal mercies that God hath beſtowed upon him in particular*, and take all theſe mercies, and lay them to his heart, and they wil diſſolve the ſtone in his heart; Let our hearts be as *wax*, and theſe *mercies* as the *Sunne* to melt them into godly ſorrow.

Make a double Catalogue: One of *thy ſins:* The other of Gods mercies to thee, and binde them about thy heart to bring it into a religious frame. Thus I have named ſixe other mercies. My humble ſuit is, That you would *ponder and conſider, ſeriouſly what hath beene ſaid* unto you. *Conſider what I ſay, ſaith the Apoſtle, and the Lord give you underſtanding.* The *Theſſalonians* had never underſtood what *Paul* had ſaid, if they had not conſidered it. No more ſhall we profit by this Sermon, if we do not conſider what hath bin ſaid. And this conſideration muſt have foure ingredients. 2 Theſ. 4.

1. We muſt conſider theſe mercies *diſtinctly, and deliberately.* If a man hath a ſweet *Cordiall* in his mouth and *ſwallow* it down whole, he will not taſte the ſweetneſſe of it, but if hee *chew* it by degrees, it wil be *very pleaſant* to his taſte. So theſe mercies will do us no good, if we ſwallow them *downe* without *ſerious meditation.* But if we

chew them and consider them *distinctly and deliberately*, one mercy after another, they will exceedingly affect us.

2. We must consider them with *reflexion upon our selves; and application to our selves.* As it is reported of *Plato* that when he did walk in the streets, if he saw any man disordered in speech, or any other way he would say to himselfe: *Num ego talis?* Am I such a one as this is? So must we say. *Num ego talis? Have I abused these mercies? Have I sinned with these mercies?* And as the Apostles severally asked Christ, *Master is it I?* So must we aske our hearts. *Am not I the man that ought to be ashamed and confounded for my sins against mercies?*

3. Wee must consider *these mercies in as neere a propinquity as we can possible.* It is a true saying of the Philosopher. *Things that are seen farre of, are as if they were not: A great man afar of seemes little or nothing. An enemy afar of, or a serpent afar of, doth little trouble us.* So it is with mercies. If we look upon them at a distance they will seeme little, and little affect us, but if we take them neere to us, they will seem (as they are) very great and wil mightily work upon us.

4. Consider *these mercies devoutely with prayer unto God to make them heart melting mercies.* Pray to *Christ to look upon thee, as he did on Peter*; The Cock crew once, and *Peter wept not*, the Cock crew twice, and *Peter wept not*, because (saith *Ambrose*) *Christ did not look upon him.* But as soon as ever *Christ* looked upon him, then he wept, *Aspexit Christus & flevit*, We *Ministers* are as the *Crowing of Peters Cocke*, we cannot make you ashamed and confounded for your evill doings, unlesse *Christ* look upon you. *The Lord Iesus in his mercy cast his eye upon us this day that we may all of us, goe out and weep bitterly as* Peter *did.*

The very bruit beasts have bin wrought upon by mercy. Some write (though others contradict it) of the *Elephant*, that because it wants joynts it cannot kneele, and if it once fall it cannot rise, and therefore when it sleeps it sleeps leaning upon a tree. Now the *huntesman* observing upon what tree it sleeps desirous to take it, comes in the day time, and sawes that tree almost a sunder, and when the *Elephant* comes to leane upon it, the tree falls and the *Elephant* with it. Then comes the *huntesman* and lifts up the *Elephant*, which he takes so kindly that ever after he followes the *huntesman where ever he pleaseth.*

This story may be applyed diverse wayes. When we were all *fallen in Adam* by eating the fruit of the forbidden tree, unable to rise again.

Iesus

Iesus Christ hath lifted us up from hell: O let this *mercy melt* us into obedience. When wee were all fallen of late yeares in this kingdome into a *desperate condition*. God by the *King and Parliament* hath raised us up to a hope of better dayes. O let us be *ashamed* to be *disobedient* to this God. There is another famous story of one *Androdus* dwelling at *Rome* that fled from his Master into the wildernesse and took shelter in a Lions Denne; The Lion came home with a thorne in his foot, and seeing the man in the den reached out his foot, and the man pulled out the thorne; which the Lion tooke so kindly that for three yeares he fed the man in his denne. After three yeares the man stole out of the den, and returning back to *Rome*, was apprehended by his Master and condemned to be devoured by a Lion. It hapned that this very *Lion* was designed to devoure him; The Lion knowes his old friend, and would not hurt him. The people wondered at it, the man was saved, and the Lion given to him, which hee carried about with him in the streets of *Rome*. From whence came that motto: *Hic est homo medicus leonis: hic est leo hospes hominis.* Beloved in the Lord the great *God* by the helpe of you and the house of the *Lords* hath *plucked many thornes out of our feet*. O let us not now *bring forth thornes and briers*. Let not our hearts be drie and barren as the *thorny ground*. Let us not *kicke against God with our feet while he is plucking out the thornes that trouble us*. Let us not bee worse than the bruit beasts. But if all this will not prevaile, suffer me I beseech you, to remind you under new expressions of what hath been before said, and to offer some new motives unto you.

1. If the beginnings of hope that now appeare, and these inclings of better dayes will not work upon us to *humble* us *for, and from sinne*: God will take away all our hopes, and all his mercies from us, and give them to a Nation that will make better use of them. And as I said in my last Sermon which I preached before this Honourable assembly) *hee will repent of the good things which hee intended to bestow upon us*. Remember what I hinted before of *Saul*, that if he had tarried for *Samuel*, God would have established the kingdome unto him, *but now saith* Samuel *thy Kingdome shall not continue*. How doe we know but that if we *humble our selves*, and *enter into covenant to bee Gods people, and seeke the Lord with all our heart, but that God may establish us to be his choise people for*

Jere. 18. 10.

1 Sam. 13. 14

ever. But if we harden our hearts againſt God and his wayes, *God will ſay unto us this day, I thought to have made you a happy kingdom, but now your happineſſe ſhall not continue.*

2. When God hath done much for a Nation, and that Nation ſins with his mercies, God will not only *take away his mercies*, but will ſend *curſes in ſtead of bleſſings.* For ſo it is ſaid, *Ioſh.* 24.20. *If ye forſake the Lord, and ſerve ſtrange Gods, then will hee turne and do yee hurt and conſume you, after he hath done you good.* God may out of his free mercy *prorogue*, and *demurre our ruine, but he will never remove it* till our *Nationall ſins be removed.*

Ioſh. 24.20

3. If God ſhould heale us, help us, and lengthen out our tranquillity and make a reformation among us, yet it would be but a *lame cure* if we be not confounded and aſhamed for our evill wayes. It will be but a *skinning over of our diſeaſe*, and a *daubing of us up with untempered morter*, a ſmothering of the fire which will breake out the more afterwards. But a *perfect cure can never be expected from God, till there be a Nationall humiliation, and reformation.*

4. Adde laſtly, If God ſhould ſhew us mercy, *this mercy will be accurſed unto us, if we be not humbled and reformed.* A *mercy abuſed is no mercy.* Mercy *turned to ſinne*, takes away the *comfort of the mercy*, and turneth the *mercy into a curſe.* As the *raine, that falls upon the Sea, is made ſalt by the ſalt water.* And that which falls upon mooriſh grounds breeds *Toades and Serpents:* So all the goodneſſe and mercies of God falling upon wicked impenitent, and irreformed hearts, breed nothing but the *vermine of ſinne and iniquitie.* Mercy is like the *water of jealouſie* of which we [illegible]de *Numbers* the fifth: If the *woman was innocent, it made her fruitfull, but if guilty it made her rot.* So the mercies of God if we be good, make us more fruitfull. It is *Maximum & aptiſſimum, motivum & medium obedientiæ.* But when they fall upon a *wicked ſpirit*, they make him the more *rotten, and the more wicked.* The Lord bleſſe theſe conſiderations unto you.

Num. 5.

For the concluſion of all, I will do two things.

1 I will name ſome particular ſins, which are moſt oppoſite to the mercies God hath done for England, and beſeech the repreſentative houſe of England, to bee confounded and aſhamed to commit ſuch ſinnes any more.

2 I will name ſome ſpeciall and heroicall Vſes which you are

to

to make of Gods mercies, beſides this in the Text.

1 I will name ſome particular ſins, *&c.*

1 *Be aſhamed, oh houſe of England, to forget the mercies you have received from God.* It is a great *mercy* that we have mercies to *remember*, and if wee refuſe to *remember* Gods mercies, God will take order that wee ſhall have no mercies to *remember*. Let not the brand of the chiefe Butler be juſtly faſtned upon us, *Yet did not the chiefe Butler remember Ioſeph, but forgat him.* Gen. 40. 23.

2. *Be aſhamed, To contemn and deſpiſe the mercies you have received from God.* There are many like the *Iſraelites* in *Babylon*, that liked their habitations in *Babylon* ſo well, that when *Cyrus* gave them leave to goe to *Ieruſalem*, they would not leave *Babylon* to goe to *Ieruſalem*. So there are many that like their former condition under the innovations ſo well, that they had rather continue in *Babylon* ſtill, than accept of the reformation offered. That begin to ſay of *Mannah*, *We have nothing but this Mannah*; and to wiſh for the *Garlicke and Onions of Egypt againe*. This is a grievous abomination. God was very angry with the Iſraelites for this ſin, he ſent plagues upon plagues among them for it. And when at laſt they brought an evill report upon the land of *Canaan*, (and as *David* ſaith, *Pſalm.* 106.) deſpiſed the holy Land, refuſing to go into it, God was ſo provoked with this ſinne, that he would not pardon it, but ſet them back againe 40. yeares, and deſtroyed their carkaſes in the wilderneſſe. Would to God, I could not ſay, That there are ſome among us, that raiſe up an ill report upon the reformation intended, as if the Parliament had a purpoſe to bring in an *Anarchie*, to reduce every thing into its firſt Chaos, to leave every man to doe what is good in his owne eyes, as when there was no King in Iſrael: And upon this falſe rumour they *deſpiſe* the *bleſſed Canaan* that we are going into. Oh let us be aſhamed and confounded to commit this ſin. This will make *God* carry us back again to the *wilderneſſe*. Numb. 14. Pſal. 106.

3. *Be aſhamed to diſtruſt God and his power in time of great difficultie, having received ſo many and ſo great deliverances.* Wee are for the moſt part like the children of *Iſrael*, who although they were by a mighty hand brought out of *Egypt*, and through the red Sea, *&c.* yet upon every ſtreight they began preſently to murmure, and to think of making a Captain to return to *Egypt*, never conſidering

ſidering the iron bondage they endured in *Egypt*. God hath brought us out of the Egyptian bondage, and carried us thorough a red ſea of dangers, and yet when we meet, though but with the newes, of any *Giants* or *Anakins*, wee begin preſently to diſtruſt, and to ſay: *Can God prepare a table in the Wilderneſſe? can God make away through the hoaſt of the Philiſtims?* And ſome of us begin to wiſh that things had remained as at firſt. This is a *horrible ſin after ſo many mercies*. As *Auſtin* ſaith of *Ieſus Chriſt*. Hee that will not believe in Chriſt after ſo many *miracles*, without a *new miracle*, he himſelf is a *great miracle*. So he that will diſtruſt God, after ſo many *miraculous mercies*, is himſelfe a *miracle of unbelief*. How often hath *God appeared in the mount theſe two laſt yeers*, as if he had *reſolved to take up his dwelling there*? How many mountaines of oppoſition have melted before you, as mountaines of ſnow before the Sun? Be aſhamed, be aſhamed *oh houſe of England*, to diſtruſt God after ſo many mercies.

Neh. 6. 4 *Be aſhamed to bee cowardly and faint hearted in the cauſe of God, that hath ſo mightily appeared for us*, I remember the ſtorie of *Nehemiah*, chap. 6. It is there ſaid, That when the enemies heard that the worke of the building of the Temple proſpered beyond their expectations they *accuſed Nehemiah of treaſon againſt the King*, and when that plot did not ſucceed, they bore him in hand, as if ſome *Aſſaſſinat* had conſpired his death. And all this was done to make him afraid. But he was above all fear (ſhall ſuch a man as I fly? (ſaith he) ſh ll ſuch a man as I feare?) and finiſhed the worke, inſomuch that when the enemies heard thereof, they were much caſt down, *for they perceived that this worke was wrought of God*. Remember that the fearefull are put not only among *unbelievers, murderers, whoremongers, ſorcerers, Idolaters, &c.* but in the *foreſront* of them all. Bee not afraid to incounter difficulties. *When Peter came up to the iron gate it opened to him of its own accord.*

Rev. 21. 8. Acts 12.

5 *Be aſhamed to abate and coole in the worke of the Lord.* God will ſpue out a *luke warme Chriſtian*. When *Moſes* let downe his hands *Amaleck* prevailed, if you coole but a little the adverſaries will wax hot. There are many that labour to caſt water upon your zeale, but remember the cauſe of Gods, and ſay with *David, It is before the Lord, I will be more vile ſtill.* The peo-

P

ple of God will honour you though *Michol* ſcoffe at you. It is a great mercie that God hath kept us from blood. God hath left our blood in our veines, let it boile up in the cauſe of God.

6 *Be aſhamed to injure the inſtruments by which God conveies theſe mercies unto us.* When *Corah and his company rebelled againſt Moſes and Aaron, then came the plague.* As wee muſt not *idolize*, ſo wee muſt not *injure* the *golden pipes*, through which theſe mercies flow unto us.

7 *Take heed of being aſhamed of the cauſe of Chriſt.* God hath not been aſhamed to appeare for us, let us not bee aſhamed to appeare for him. Remember that thundering ſpeech, *Mark.*8.38. *Whoſoever ſhall be aſhamed of mee and my words, in this adulterous and ſinfull generation, of him alſo ſhall the Sonne of man bee aſhamed, when he comes in the glory of his father, with the holy Angels.* It is not enough not to be aſhamed of Chriſt in a *good generation*, but wee muſt not be aſhamed of him in an *adulterous and ſinfull generation.* Mar.8.38.

8 *Let us neither pride our ſelves in our mercies, nor waxe wanton of our mercies.* It is recorded in the *French* Hiſtorie, that when the *Proteſtants of France began to grow wanton of their peace and proſperitie, and began to affect a vain and frothy way of preaching then came the cruell maſsacre upon them.*

2 I will briefly name ſome ſpeciall and heroicall Vſes, which we are to make of Gods mercies beſides this uſe in the Text.

1 *Doe ſomething oh houſe of England for the honour of the Lords day*, which hath beene much prophaned, not only in our practiſes, but in our Doctrines. Chriſt Jeſus hath two dayes, *The day of the Lord*, which is the day of Judgement, *And the Lords day.* If you looke to appeare with comfort at the *day of the Lord*, honour the *Lords day*, There is a *day of the Lord*, for thoſe that abuſe the *Lords day.* Doe ſomething to make this day more honoured by way of *ſpirituall ſatisfaction.*

2 *Doe ſomething, To purge the Land more and more of the innocent blood of the Martyrs ſhed in Queene Marys dayes, by the Lawes that were then eſtabliſhed.* Oh that in our publicke Faſts a clauſe might be interlaced, *To command the Land to be humbled for that bloody ſinne*, that ſo the Nation might bee freed from the

guilt of that blood. This will be an heroicall worke, worthy of a people endeared to God by ſuch mercies.

3 *Doe ſome thing for the reformation of Gods houſe.* Miſtake mee not, I doe not forget to remember with thankfulneſſe, what you have already done, but goe on, I beſeech you, to perfect what you have begun to doe. And conſider what ſome ſay of *Salomon*, That it was his *great fault*, that he beſtowed more time in *building of his owne houſe*, than he did in *building the houſe of God*. He was but ſeven yeares in building the houſe of God, and thirteen years in building his owne houſe. And it is obſerved, he never proſpered after. The Scripture ſeemes to give a little hint of this. For it
2 Kin. 6. 38. 1 King. 7. 1 is ſaid in the 1 *Kings* 6. 38. *So was he ſeven yeeres in building the houſe of the Lord.* And in the next verſe it is added, *But Salomon was building his owne houſe thirteene yeeres.* This (*but*) may ſeeme to be a ſecret kinde of reproofe. Oh let not the like blame be caſt upon you! Make haſte to repaire the ruines of Gods houſe. And be ſure to repaire it according to the *Word of God*, not according to humane policie. Let me deſire you never to forget the ſtorie of *David*, who when he went to bring home the *Arke* with great joy, becauſe he brought it not home *in due order*, but ſuffered it to be carried in a *Cart*, when *God* had commanded it ſhould bee carried upon the *Prieſts ſhoulders*, there was a great breach made, and a great ſtop of the work. As it is expreſly ſaid, 1 *Chr.*
1 Ch. 15. 13 15. 13. *Becauſe yee did it not at the firſt, therefore the Lord our God made a breach upon us, for that we ſought him not after the due order.* A reformation made according to the rule will abide, when all others wil moulder away, and the *bleſſing of God wil be upon it, and upon the makers of it.*

4 *Do ſomething for the ſetting up of a Preaching Miniſterie throughout the Kingdome.* That the light of the *Goſpell of Ieſus Chriſt* may ſhine in the darke corners of the Land. And provide a competent maintenance for the Miniſtry, for feare leſt *ſcandalous Livings, make ſcandalous Miniſters.*

5 *Doe ſomething, to purge out all the defilements that are in the pure worſhip of God*, that the *pure and holy God* may bee worſhipped with *pure worſhip, purely, by pure worſhippers.*

6 *Doe ſomething for bleeding Ireland*, Pittie *Ireland that wanteth the mercies we enjoy.* Pray for Ireland. *Vnderwrite* for Ireland

land. This deſigne now on foot is a worke of *great pietie*, a means to *root out Popery* for ever out of Ireland, and it may prove as *profitable as pious*. Send ſpeedy aide, and the Lord bleſſe it when it is ſent.

And thus I have finiſhed my Sermon. It is reported of *Ignatius*, that when he heard a clock ſtrike, he would ſay, *here is one houre more now paſt, that I have to anſwer for*. Give mee leave to tell you, you have heard a Sermon of two houres, and therefore you *have two houres more to anſwer for*. The Lord enable us to give up a good account of this dayes meeting. *Let us pray downe a bleſſing from heaven* upon what wee have heard. For though the mercies of God bee moſt free, as I ſhewed you in my third Doctrine, *yet God muſt be enquired of by the houſe of England, to doe theſe mercies* for them, as it is expreſly ſet downe in the 37. verſe of this Chapter. Prayer doth not *merit mercy*, but *fits* us for mercy. If we will have mercy, we muſt bring *veſſels* to hold it, and no veſſels will hold mercy but *broken hearts*. This is a *Paradoxe in nature, but not in grace*. *Deus non infundit oleum miſericordiæ niſi in vas contritum*, And where ſhould we goe for a *broken heart*, but to the *heart-maker*. Let us pray unto God to fit our Nation for more mercies, and then to beſtow them upon us. Ezc. 36.37

FINIS.